The National Shrine
of the
Immaculate Conception
1917-1927

Compliments
of the
Shrine

View of The National Shrine from the National Soldiers Home grounds adjoining. This shows the portals of the facade as well as the western doorways. The beautiful dome effect is seen to advantage from this side, as is likewise the campanile. This picture represents the finished church.

National Shrine

of the

Immaculate Conception

Catholic University of America
Washington, D. C.

BOOK I

STORY OF THE CRYPT

BY

WILLIAM P. KENNEDY, Litt.D.

The compiling of this chronicle was started on the Feast of the Nativity of the Blessed Virgin, 1925

This book is published on December 8, 1927, the Feast of the Immaculate Conception, the tenth anniversary of the first public Mass for the Shrine

Salve Regina Press
Catholic University, Washington, D. C.

The

NATIONAL SHRINE

of the

IMMACULATE CONCEPTION

is being erected under the supervision

of

RT. REV. THOMAS J. SHAHAN, D.D.

Rector of the Catholic University of America and Titular Bishop of Germanicopolis

REV. BERNARD A. McKENNA, D.D.

is in direct charge of all details, including the collection of funds and the direction of all construction work

God's Dwelling

"There is one spot on earth which can never be too richly adorned, and that is the sanctuary in which our Lord vouchsafes to dwell among us. Nothing is too good, nothing too beautiful, nothing too precious for God. He gives us all we possess, and the least we can do in return is to ornament that spot which He has chosen for His abode upon earth."—*Cardinal Gibbons.*

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The National Shrine of the Blessed Virgin Mary

Where the great Potomac flows;
Where the Nation's glories shine;
There the art of beauty chose,
Beauty of Cararra snows,
For Our Blessed Lady's shrine,
There where Freedom's smiling face
Shines upon the Western strand;
Love hath built a heavenly place;
For Our Lady, full of grace
In her own Columbian Land.

'Tis immaculately fair;
Monumental drift of snow,
Near The Halls of Freedom, where
Flowers of Freedom scent the air,
Wafting fragrance to and fro;
Bright, its Holy Cross of God,
Near the starry Banner blest,
Waving o'er the sacred sod,
O'er the path, that Freedom trod,
In the Washingtonian West.

Heavenly Queen! to thee we pray,
At the Nation's Shrine of white,
Guard our Nation day by day,
Safely on its heavenly way
In the Eucharistic Light.

—Josephus.

WHAT IS THE SHRINE?

THE greatest temple in the world. Being built to glorify God, to Honor Mary, to perpetuate Purity, and to instill Faith.

It is richest of all churches in symbolism.

It represents a world-wide research, covering twenty centuries, to cull the choicest tributes of saints, artists and writers to the Immaculate Conception.

The whole world has contributed the best specimens of the most marvelous products of each far-flung corner.

It represents the most devoted and inspired thought of all Christianity towards the Mother of God—visualized for posterity.

As statues in churches are sacramentals to inspire love and devotion, so this jewelled basilica, adorned with all the art of the ages, bringing out the utmost symbolism, is the very fountain head of inspiration for future generations.

Being a nation's tribute of love and praise, the proper place for it is in the National Capital, and the Catholic University, belonging to the Catholic Church of America at large, is the logical location.

This magnificent monument will proclaim the desire of the Catholic heart to render to God the things that are God's—the world's most beautiful things—the masterpieces of man, in architecture, in sculpture, in painting, in music.

The Campanile of the National Shrine, 335 feet high, will forever perpetuate the beautiful title of Mary, "Tower of Ivory."

The majestic Dome of the National Shrine, 204 feet in exterior height, with its roof of gold, will bring to mind "the august and sacred dwelling which He hath chosen for Himself"—Mary—God's House of Gold.

The Portals of the National Shrine will inspire us with this consoling thought that our most tender Mother will be to us our "Gate of Heaven."

INSPIRATION OF GREAT ARCHITECTS

The Trustees of the Catholic University of America appointed Maginnis and Walsh, of Boston, as architects of the National Shrine of the Immaculate Conception, and the news was received by the Catholic press of the country with the utmost respect and approval. Both Mr. Maginnis and Mr. Walsh are architects of the first class, and with them is associated Frederick V. Murphy, the Professor of Architecture at the Catholic University.

The National Shrine of Our Blessed Mother, in so great a country as our own United States—now the leading nation of the world—must necessarily be made worthy in all respects. Its artistic value must be on the same high level of its spiritual importance, and in the selection of Maginnis and Walsh the step was taken which assured the architectural character of the Shrine to be the center of the national devotion to Mary Immaculate, Mother of God, Patroness of the United States of America.

CHAPTER 1

THE BASILICA THAT IS BEING BUILT

WITH every individual Catholic in the United States contributing, and with the whole world being searched for the most beautiful in art for its embellishment, and with sacred symbolism carried to a degree never before attempted in any land, there is now being erected in the National Capital what is designed to be the greatest church edifice in the Western Hemisphere, and one of the few magnificent basilicas in all the world.

This supreme effort at cathedral-building by the Catholics of America is known as the National Shrine of the Immaculate Conception and is taking shape on a sloping eminence of the Catholic University campus. The shell or outer structure will cost at least five million dollars, and the interior adornments and art works will be of inestimable value since munificent gifts are being received from almost every land.

It is intended to rank with the eight great temples of the world:—St. Peter's Basilica, Rome, which is "the queen of the churches and of the temples raised by the hand of man to the glory of the living God," and the cathedrals of Notre Dame, Chartres, Rheims, Seville, Strasburg, Florence, and Milan.

It is truly designed to be a "National Shrine," for here is to be, not an imposing monument to one or a few individuals of wealth and generosity; no mere exemplification of the power or resources of a large religious body—rather, it will be a beautiful, lofty symbol of the piety of millions, high and lowly; the mites of the many merged into an impressive tribute of a people to God.

In it will have gone the gifts, literally, of millions, from every component part of the United States, Mexico and Canada. Its contacts with the Old World will rest, not only in the treasures from across the seas that will repose within its vast walls, but will abide more surely in the spiritual ties that come of humble assistance in a magnificent undertaking. For thousands in almost every country, of almost every race and color, will have added their bit for the erection of this proud central house of worship of American Catholics.

The National Shrine is a beautiful votive church erected as an eternal monument of the love of American Catholics for Mary Immaculate, and in it will be gathered the world's best literature, art and historical data regarding her life.

This beautiful monument will also serve as a University Church. Already there are more than one thousand men on the University grounds, who are dependent on small chapels for all religious services, but would profit immeasureably through a large and noble church for public services and devotions.

The twenty-five religious orders and communities at the University will find in this great church a suitable center for their piety and their zeal toward Mary Immaculate, the holy and powerful patroness of Religious Orders and Communities.

Many hundreds of young priests from all the Catholic dioceses will bring home to their parochial work an increase of devotion to the Immaculate Patroness.

This Shrine will have the vast over-all length of 465 feet, and its main transept will extend to the great width of 238 feet. Its dome, 90 feet in diameter, will tower to 254 feet. The campanile, or bell tower, will soar to 332 feet. The main nave will be 54 feet wide and the side naves 12.

It will be capable of holding about seven thousand persons. In the main church there will be no pews to obstruct the view or minimize the vastness of the interior—465 feet long, 54 feet wide and 85 feet high.

It will be in the Romanesque style, whose beauties already have been proved in some of the most magnificent churches in Europe.

The sanctuary alone will cost upwards of a million dollars. It will accommodate the entire hierarchy of the Catholic Church in America and several hundred additional priests. This fact, with the vast capacity of the main church, will make it the logical scene of the greatest and most elaborate ceremonies of the Church in this country.

Three popes have given conspicuous evidence of their great interest in this great American cathedral, and one of the most striking embellishments will be a magnificent gift from the Holy Father, a mosaic reproduction of the most delicate picture of the Immaculate Conception that Bartoleme Esteban Murillo ever painted, which is being copied from the original canvas in the Prado gallery at Madrid.

This is the first gift of the kind that any Pope has ever sent to the Western Hemisphere. It will be placed in the sanctuary as a background for the main altar, and will represent years of artistic labor in the famous mosaic works of the Vatican.

The high altar in the main church will be the gift of priests of the United States, and rich embellishment will make it a masterpiece of art. Surrounding this altar will be fifteen chapels in honor of the Mysteries of the Rosary.

American soldiers and sailors who fell in the great war will be commemorated in the largest chapel of the main church.

"The Litany of the Blessed Virgin," which is a devotion made up of all the beautiful and varied titles applicable to the Queen of Heaven, will be reproduced in mosaic on the floor of the main church.

WHY WASHINGTON WAS CHOSEN AS LOCATION

The question has frequently been asked: "Why was Washington selected as the location for the erection of the great national Catholic cathedral?"

There are many reasons for its being erected on the grounds of the Catholic University of America, in Washington, some of which are:

First. Every nation has some great National Monument in honor of our Blessed Mother—Ireland, Canada, Mexico, England, Argentina, Bohemia, Po-

Facade of the National Shrine of the Immaculate Conception. The two persons on left of main doorway show the relative size of the portals of The Shrine.

land, Italy, Spain, Germany, Austria and France, culminating in Lourdes, the greatest modern evidence of our holy religion. As yet there is no National Monument in the United States to Mary Immaculate. Our country was dedicated to her by the American Hierarchy. Every great feature of the New World bears her blessed name since the landing of Columbus. The following beautiful tribute on the occasion of laying the cornerstone of the National Monument to Wash-

ington, the "Father of our Country," comes from the pen of a gifted author: "Other monuments to this illustrious person have long ago been erected. By not a few of the great States of our Union, by not a few of the great cities of our States, the chiseled statue or the lofty column has been set up to his honor. . . . . One tribute to his memory is left to be rendered. One monument remains to be reared—a monument which shall bespeak the gratitude, not of States or of cities or of government, not of separate communities or of official bodies, but of the people, the whole people of the nation—a National Monument, erected by the citizens of the United States of America." Shall we be *less generous* in erecting a National Monument to Mary Immaculate?

Second. The City of Washington is our chief Catholic educational center. Here, within a radius of a few miles, are located (*a*) Trinity College, (*b*) Apostolic Mission House, (*c*) Marist College, (*d*) Holy Cross College, (*e*) College of the Immaculate Conception, (*f*) Franciscan Monastery, College of the Holy Land, (*g*) Marist Seminary, (*h*) St. John Kantius Polish College, (*i*) College of St. Paul the Apostle, (*j*) Oblates College, (*k*) Sulpician Seminary, (*l*) Sisters College, (*m*) Georgetown University, (*n*) Gonzaga College, (*o*) St. John's College, (*p*) Holy Cross Academy, (*q*) Immaculata Seminary, and several other Religious Orders have purchased sites nearby on which they will soon erect suitable educational buildings, all of the above being in addition to the Catholic University of America.

Third. The Catholic University of America was solemnly dedicated by our Bishops to Mary Immaculate as the patroness of Catholic learning.

Fourth. To advance the religious education of our student body. Previously services were held in the various chapels, no one of them being large enough to permit a joint gathering.

Fifth. Washington is a city of monumental buildings, attracting thousands of visitors annually; the temporary home of our numerous government officials; it is within a night's journey by rail of nearly ten million of our Catholic people. No other city possessing so many essential features can be reached so conveniently.

TWO DEVOTEES HANDLE ALL DETAILS

The marvelous harmony and symmetry and close coordination of the countless intricate details of constructing the National Shrine are due to the fact that two keen students of art and symbolism, two unusually loyal Knights of Mary, both long-time devotees of Mariana culture in all its phases have been unsparingly zealous and tireless in this work—Bishop Shahan and Rev. Dr. Bernard A. McKenna.

Bishop Shahan has been the guiding spirit, an indefatigable worker and sure counsellor in the building of this great temple. As professor of history in Catholic University for nearly thirty years, he has been familiar with all the famous churches of the world, and with the ideas and ideals which prompted their erec-

tion. As a consequence, it is not surprising that with the broad foresight usually ascribed to a historian he should have taken the lead in the construction of such a noble monument as the National Shrine of the Immaculate Conception. From the beginning of his career in the university this purpose has been in his mind, and what is now apparent is but a fraction of all that he has already accomplished in that direction.

There have been thousands of details; of difficulties, large and small, that naturally arise in an undertaking so vast; minor changes in plans here and there, and above all the immense task of organizing the financing of the project. To all these Bishop Shahan has given a personal attention which, together with his already heavy duties as Rector of the University, has kept him, time and again, working far into the night. It is a tribute to his tirelessness and vigor that every contract for work on the Shrine thus far done is now covered by the necessary money, and still the work goes on. This in spite of the fact that the University itself is in the midst of a pretentious building campaign and two large new buildings are now in process of construction through Bishop Shahan's efforts.

Sharing honors and the hard, physical as well as mental grind of rearing the basilica with Bishop Shahan is Father McKenna, who is actively in charge of the work 365 days in the year and dreams out new symbolic features at night. Father McKenna was appointed secretary to Bishop Shahan in 1915, and the bishop at once entrusted to him the task of collecting the necessary money for the work on the shrine.

Dr. McKenna took hold with such sagacity and energy, devoting himself to every other department of the Shrine project, as well as the raising of money, that he is now the Director of the National Shrine of the Immaculate Conception. He knows every intricacy of the construction; he is a chief counsellor when plans are considered. Always an ardent student of the life, the symbolism and the vast collection of art and literature that has come to surround the Blessed Virgin, he has, since his appointment, intensified his study until he is one of the foremost students of Mariology. He is collecting the statues and pictures and the great library of Mary which will form an integral part of the Shrine project. He is a professor at the Catholic University and, as such, must conduct classes, but, as in the case of Bishop Shahan, his life has been centered in the great temple in Washington. He might be termed Bishop Shahan's executive officer.

In the hands of these two—Bishop Shahan and his able assistant—lie all the intricate threads of the vast undertaking. Asked why a larger organization is not maintained to relieve him and his assistant of some of the duties that press down on them, Bishop Shahan replies that the work is not yet far enough advanced to be distributed from the hands of these two. The idea is to keep the work centered, unified and harmonized in few minds that it may preserve its symmetry.

FROM THE ORIENT TO THE OCCIDENT

From the Orient to the Occident the message of the National Shrine of the Immaculate Conception in the Capital of the United States has been carried by zealous workers. The entire Old World, rich in its treasury of art and symbolism, sculpture and architecture, erudition and traditions, literature and dogma accumulated through the ages, has been searched for inspiration, guidance and gems with which to work out the details of construction and embellish the monumental temple to "our tainted nature's solitary boast" in the New World.

From Palestine where Christianity had its birth, around the world to China, buried under the drifting sands of centuries, the search has been made for all that is most beautiful in thought and physical achievement to be worked into the material expression here of our love for America's special protectress, the Queen of Heaven, under her most distinctive title, "The Immaculate Conception."

The Shrine project was not promulgated until Bishop Shahan in 1913 had audience with the Sovereign Pontiff in the Vatican and received the endorsement and heartiest encouragement from the successor to St. Peter as the foundation stone of The One, Holy, Catholic and Apostolic Church. Since then both Bishop Shahan and Doctor McKenna, director of the Shrine, have made repeated visits not only to Rome but to all the principal cathedral centers of Europe, visiting the nine greatest temples that the hand of man has raised as earthly abodes of "The Most High" in the interests of the Shrine. Other noted scholars and authorities on particular lines have aided in this world-wide search.

In Rome special conferences have been held with Monsignor Borganini-Ducia, secretary to the Congregation on Extraordinary Ecclesiastical Affairs, with Cardinal Sincero, Monsignor Bernardini and Cardinal Gasparri, all of whom gave extremely valuable assistance. Three extraordinarily important audiences were granted by the Pope to such high ecclesiastical officials as Cardinal Dougherty, Archbishops Glennon, Robinson and Ceretti and Bishop Shahan.

One of the most interesting trips made to acquire information for the Shrine was the one extended to Portugal in August, 1925. Lisbon was the first city visited. The Cathedral is one of the oldest churches of Portugal, being used by the Moors as a mosque while they made the occupation of Portugal. The church is an imposing one with old paintings of the Portuguese martyrs. Some twenty other churches are well worth a visit in Lisbon, but perhaps the most imposing is the church of St. Mary of Bethlehem in the monastery of Jeronymos, the National Pantheon of Portugal. The church is in carved stone, and the architecture is the one known as the masculine style or the Portuguese Gothic. Leaving Lisbon, towards the north there are in small cities three of the most important monasteries of the country: Bataba, one of the most beautiful Gothic shrines in the world, the Alcobaca monastery, one of the largest plants in Europe, and the Convent of Thomas, a beautiful magnificent monument where Prince Henry the navigator lived for some time as the Master of the Order of Christ. The

Portuguese Athens, the city of Comha, seat of a very famous university, the oldest of the Portuguese universities, has some of the most famous churches of Portugal such as the old cathedral in romance style, used by the Moors as a mosque, the New Cathedral, the Church of Holy Cross in which museum one can admire a most unique collection of relics of saints. The city of Oporto, the largest city north of Portugal, is the seat of one of the old Portuguese Sees, and the cathedral in early Gothic style is also very famous. Oporto boasts with several fine churches, such as St. Francis with beautiful Cawip, Cropcita, Loyos, etc. The oldest archbishopric in the peninsula is situated in Braga, north of Oporto. The cathedral and churches of Braga are very fine, and the Shrine of the Good Jesus is really famous. Braga is called very properly the Rome of Portugal, on account of its ecclesiastical atmosphere.

While Rev. R. Butin, S.M., was in charge of the American School of Oriental Research in Jerusalem, Palestine, in illustrated lectures he told the people who live where the simple maid of Judea walked over the hills singing her greatest of all poems, "The Magnificat," the story of how devotion to her has swept across the entire world and how her children in America are erecting the world's most beautiful church edifice in her honor and to the greater honor and glory of her Divine Son.

Speaking before a large audience in the Opera Cardinal Ferrari, Father Butin paid tribute to "Our Lady of Washington."

From Labrador and Newfoundland to the southern tip of South America, from the Provincetown tip of Cape Cod to the Golden Gate of San Francisco, the Shrine proclaimants have traveled. Father McKenna himself has journeyed from New York to San Francisco, stopping at all of the principal cities en route to give lectures on the Shrine. There are few cities of prominence in the United States where he has not promulgated the devotion to the Immaculate Conception and explained the opportunity for having a part in rearing a peerless and enduring visible monument to her most powerful intercession.

Scarcely a week passes but Father McKenna is invited to one of the largest cities to explain the work of the National Shrine to devout children of Mary, and no one is better qualified by culture on Marian doctrine and devotion and more zealous to spread her fair name and confraternity spirit than Father McKenna, for he occupies the Chair of the Immaculate Conception at the capstone of Catholic education in this country, the Catholic University of America.

USHERS IN NEW ERA OF LOVE FOR MARY

Long ago, as we count events in our national calendar, the Queen of Heaven was officially proclaimed the Patroness of United States. But there the fact rested as far as Mary's specially given clients were concerned. Our devotional consciousness remained pretty much what it had been.

The era of devotional passivity will cease when the proposed Shrine of the Immaculate Conception is erected on the grounds of the Catholic University of America.

And just as the tourist of the future, viewing the city of Washington from the heights of Alexandria, will learn the meaning of the white and graceful shaft over to the left and beyond the Capitol, so will American Catholics of all generations to come be sure to appreciate the truth that Mary dominates and must continue to dominate the nation dedicated to her benign protection.

The Crypt has several features of great interest to all the clients of Our Blessed Mother. Its High Altar is dedicated to her under the title of Our Lady of the Catacombs, and is the gift of the Marys of America. The entire Crypt reproduces striking features of the religious art of the Catacombs that were frequently carried over into the Early Romanesque. It is well known that the earliest and most attractive frescoes of the Catacombs represent in various ways the Madonna and Child, and that they bear witness to the apostolic origin of other elements of Catholic teaching can no longer be gainsaid.

Let those who smile at the devotion of the Catholic Church to the Blessed Virgin go to Rome; let those who charge us with paying too much honor to Mary, the Mother of God, read calmly and without prejudice the works published on the Catacombs; let those who accuse us of idolatry, and pretend that this homage is a novelty in the Christian world, descend with us in mind and heart, and visit those mysterious places of burial and worship. Soon they will be convinced that, after the Saviour, whom the inscriptions called Christ-God, no other painting is made with greater care or more loving tenderness than that representing Mary, "of whom was born Jesus."

OUR OWN GREAT SHRINE

The great Shrines of Our Lady in Europe, described by Canon Northcote in his "Celebrated Sanctuaries of the Madonna," were due to popular enthusiasm for the Mother of Jesus Christ, and in their construction brought out a multitude of virtues, while they fed habitually the faith and hope of entire nations. Whoever has seen the touching scenes in the wonderful Shrine of Lourdes or in that of Fourvieres at Lyons easily forecasts the influence for good that a lovely Shrine of Our Beloved Mother at Washington will exercise.

From the Atlantic to the Pacific the name of Mary is pronounced in humble and loving veneration, and for over four centuries has been the comfort and consolation of countless millions in the New World. Every state and town, every diocese and parish, is in many ways her debtor. The whole American land, mountain and valley, river and lake, rejoices in some form of her name, and there seems, therefore, a peculiar fitness in the creation of one beautiful Church that will forever stand as the expression of Catholic American gratitude, and also entirely the tribute of all the arts through eminent exponents of their charm and force.

The churches of Catholicism, scattered the world over, are so many havens of spiritual rest, incomparable schools of the highest religious thought, and sources of the purest Christian life. In these churches Mary has usually her

Before this beautiful painting, representing Our Lady kneeling in prayer for the success of The National Shrine, which is depicted floating in on a cloud before her votive lights have constantly been burning for the intentions of friends of The Shrine for the last three years. It is the work of the artist, Mr. Frederick de Henwood and is an adaptation of the original statue of Our Lady of Washington under whose patronage the Catholic University was placed.

own altar, her own devotions, and exercises her own peculiar ministry of comfort and counsel, her own sweet office of refuge of sinners, health of the sick and comforter of the afflicted.

In her own great and beautiful Shrine we may hope to experience a very special outpouring of those graces that her Divine Son never fails to grant at the request of His Mother. Amid the splendors of architecture, painting and sculpture, the voice of this holy Shrine will one day be heard, through orator and musician, in every part of our broad land. Indeed, every part of the church will be made to declare the honor and glory of Mary Immaculate, proclaim her praise and her merits, and invoke her intercourse and succor. The sanctity and the goodness of Mary will find in this monumental church broad spaces on which, in many charming ways, their influence will be exhibited, while the ingenuity of love will surely add new features distinctive of this Shrine above all others.

DISTINCTLY CREATIVE IN CHARACTER

Ecclesiastical structures, which at best are mere repetitions of accepted traditions of style, of a period, a race or a country, lose the high intrinsic value of creative art, they lack the strangeness of a new beauty.

Bacon tersely put it, "There is no excellent beauty without some strangeness."

The National Shrine now building in Washington on the University campus, a colossal and glorious undertaking, is distinctly creative in character. Visitors to the Shrine's Crypt cannot fail to catch a gleam of this great vision of future beauty, recalling the great periods of architectural art.

The groupings of massive marble columns from all parts of the world echo memories of ancient Indian temples and of Egypt and Assyria. The prismatic porcelain tiles, the domes, recall Venice and the noblest Moorish art. Yet withal, the whole vast undertaking is a veritable "res-nova" entirely modern in its construction, its effect, and its uses.

Almost startling in its appeal to what is best in "The new womanhood," we see mosaic pictures of sainted women over the altars of the side chapels of the Crypt when it is finished, ten of whom were Martyrs, and we must remember that the whole structure is dedicated and largely due to saintly womanhood.

In far off India, at Agra, is one of the most beautiful and justly celebrated buildings in existence, a palatial structure called "Taj Mahal," built by an Indian prince in memory of his dead wife, largely of white marble inlaid with real jet and precious stones.

Together we are far richer than the Indian prince who built the "Taj," and we may each commemorate whom we will in our gifts to this great Shrine, and in so doing commemorate the Divine Spouse and Mother.

"OUR LADY OF WASHINGTON"

One outstanding art work which in chaste simplicity is intended to be a first appeal to all visitors is a statue of "Our Lady of Washington," selected from among nearly 5,000 of the most beautiful attempts by artists to visualize The Mother of God, to be the Patroness of this shrine. A light will always shine on this statue.

After having covered all parts of Europe and obtaining more than 5,000 different copies of the Madonna—among them the most famous in the world—"Our Lady of Washington" at Catholic University was chosen as patroness of the National Shrine of the Immaculate Conception.

From the day the National Shrine was first contemplated it was determined that in point of artistry it should be the most beautiful in the world. In carrying out this thought, Bishop Shahan and Father McKenna determined that the patroness of the National Shrine should be the most perfect type of Madonna that could be found.

Every part of Europe was searched. Before he took up his work at the Catholic University twelve years ago, Father McKenna had been a world traveler and has always been a devotee of the Madonna. He has one of the best collections in all the world of reproductions of the Madonna and Divine Child in art, and was so assured by Signor Alinari in Rome, the great Italian connoisseur of prints, examples of whose color reproductions are now on view in a large collection of renaissance and other old masters at the Library of Congress.

After carefully examining all of these art works, Bishop Shahan and Father McKenna were not satisfied. While passing through Caldwell Hall, one of the main buildings at Catholic University, they halted before the statue of "Our Lady of Washington," which stood before the chapel since 1889. They viewed the statue from every angle. The search was ended. Here was embodied everything they sought from an ecclesiastical and artistic viewpoint.

"Our Lady of Washington" was erected in Caldwell Hall as patroness of Catholic University, in 1889, and in these thirty-eight years has stood guard at the chapel. About fifty priests are constantly on duty at Caldwell Hall, and a conservative estimate places the number of masses said there in this period at more than 500,000.

This remarkable figure of Our Lady is beautiful from every angle. The face is exquisitely chiseled, like a Botticelli Madonna. The head is meekly bowed in prayer, the hands are clasped, the folds of drapery are sculptured with a grace rare even in a Donatello, and under her feet the Blessed Virgin crushes the serpent, symbolic of Saint John's vision in the Apocalypse. After long search for the most beautiful Madonna in the world, "Our Lady of Washington" was chosen.

It is believed by those who have made a special study of the Madonna in art that this statue of "Our Lady of Washington" will soon be as famous as "Our Lady of Nuremberg," attributed to the early sculptor, Peter Vischer, and that it will exercise the same wonderful appeal to the faithful.

WORD PICTURE OF SHRINE BY FAMOUS ORATOR

An entrancing word-picture vision of what the Shrine will be as "pivot of the Catholic Church in this new land of Promise" is found in the sermon preached by the Rev. Dr. Peter Guilday, during the celebration of the Dominican centenary in Washington, November 15, 1916, emphasizing the ideal of the church builders:

"If that tongue, so eloquent of old, as in the days, when, with Mary's name on his lips, he went about the plains of Languedoc, preaching her humility, her sanctity, her power, as co-redemptress of the world—if that tongue were to speak it would describe to us the scenes of an ascendant triumph in the ages to come, when the university at whose doors you stand—this heart-center of the Church in America—will seek its supreme Ideal in the Tabernacle of a noble Shrine dedicated to the IMMACULATE CONCEPTION OF THE MOTHER OF GOD. Out in the center of a generous space will stand that Cathedral like the Temple of Jerusalem, the pivot of the Catholic Church in this new Land of Promise. Its lofty towers will meet the first bright white light of dawn breaking through the clouds. Rising from its foundations a milk-white spire will soar towards Heaven, and on that spire a crown will rest, studded with gems, placed there one after the other by those that love Mary throughout the land.

"The veil of that great dawn of reality may be drawn aside on a holy anniversary such as this, and we may look out upon that future with the apocalyptic vision of Dominic's eyes, and see gathered around that Shrine the cortege of them that will be signed here with the sign of the servants of God on their foreheads."

FOUNDATIONS FOR DOME MASSIVE

The concrete of the Crypt foundations, reinforced with steel rods, is in some places 14 feet thick. The foundations of the dome are particularly solid, and the conditions of the red clay soil, dry and hard, are most favorable, and quite satisfactory to the engineers. It is calculated that the clay strata are at this point about 130 feet in depth.

In the past the foundations of the great government buildings in Washington have never caused concern for their solidity, owing to the peculiarly favorable conditions of the soil. Before beginning the Crypt, several narrow wells were sunk to a great depth, to insure the best possible observation of the qualities of the soil, and specimens have been preserved in jars hermetically sealed, to be kept in the small museum that will preserve forever the many interesting objects that the construction of the National Shrine of the Immaculate Conception already is accumulating. These include plans, elevations, models, plaster casts, and the series of photographs showing the progress of the work since Cardinal Bonzano said the first Mass on the beautiful site on the venerable altar that Archbishop Carroll used for his first Mass in his mother's home at Forest Glen, a few miles distant across the Maryland border.

CHAPTER 2

HIGHEST CHURCH AUTHORITIES COMMEND

THREE successive Popes, America's three first cardinals and all of the Hierarchy have most emphatically urged and prayed for the erection of a magnificent National Shrine to America's patroness.

Their letters of commendation include the following:

PIUS XI

It is essential that youth while they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the Great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

BENEDICT XV

. . . We make known to you also how deeply We rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity.

. . . O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glorifies in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God.

PIUS X

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this church, which so many

praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the minds of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

CARDINAL GIBBONS

I feel assured that our Catholic women will not rest until they have raised in honor of the Immaculate Mother of God, the glory of their sex, a church which shall forever proclaim their affectionate and generous hearts, and their well-known readiness to make many sacrifices in furtherance of the great works of our holy religion.

CARDINAL FARLEY

The project is a most commendable one, especially for the blessing and inspiration that will come to Catholic womanhood throughout the country from a shrine erected in honor of the Immaculate Conception of the Mother of God.

CARDINAL O'CONNELL

There is no doubt that this eminently worthy project will appeal to the Catholics of America and that in due time they will see dedicated a fitting shrine to Mary Immaculate, the Patroness of their beloved country.

If the faithful scattered throughout the United States will contribute as they should, America's sanctuary to the Mother of God will soon be under way.

ARCHBISHOP CURLEY

The encouraging letter of the Vicar of Christ is bound to stir up national interest, and I am convinced that Catholic America will pulse with pride on the day of the dedication of the proposed church.

The erection of this Shrine will give an impetus to devotion to our Blessed Lady in America, and the increase in devotion will be in proportion to the interest displayed and the part taken in the great work by each diocese of the country.

SHRINE TO IMAGE CATHOLIC CHURCH

In coming years Catholic visitors to Washington will grow in number and to all of them the appeal of Mary's great temple will be irresistible. Beyond the many beautiful parish churches, they will find a religious edifice of striking grandeur, meant for all, and exhibiting in its proportions and majesty an image of the Catholic Church in the fulness of its strength and beauty.

Pope Pius XI, who has heartily endorsed Shrine project and who, through Monsignor Borgongini-Duca, Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, is urging to completion the mosaic reproduction of Murillo's famous painting of the Immaculate Conception.

A Nation's Gift to Christ's Stainless Mother

Her clients hailed from many lands
that proved their loyalty
To Christ, His Church, nor ever failed,
sweet Maid, to honor thee.
When raging billows lashed their bark
upon the heaving main
"Star of the Sea!" they cried to thee,
nor did they cry in vain.

The grateful millions' glowing love
would build a temple fair—
Sublime and stately structure—
a monument of prayer.
The diamonds' flash, the rubies' glow,
the sacred vessels grace
And speak the donors' silent love
in consecrated place.

'Mid war and strife didst shield our land
by thy most potent prayer.
The mothers of the boys who fought
invoked thee—everywhere.
The men who stood 'neath shell and fire—
oft whispered thy sweet name.
Now tens of thousands joyfully
their gratitude proclaim.

Tens of thousands fain would see
this splendor—glorious scene!
When Nations' gift is offered thee,
Immaculate bright Queen.
While rays of golden sunlight
through chancel windows fall:
Sweet Lady, pray thy Son to bless
the donors—one and all!

—Sr. M. A.

CHAPTER 3

INSPIRATION OF THE SHRINE

By Rt. Rev. Thomas J. Shahan, D.D.
Rector of the Catholic University of America

THE National Shrine of the Immaculate Conception owes its origin to the deep seated love and veneration of the Mother of God, which has always been a distinguishing virtue of American Catholics. Priests are still living who remember that after the Third Plenary Council of Baltimore many were of the opinion that a splendid church should be erected at the National Capital to commemorate the immemorial devotion of the Catholics of North America to Mary Immaculate.

Ten years ago the movement took on a practical character when Bishop Shahan, aided by many Catholic ladies of New York, Washington and other cities, undertook the great work henceforth known as the National Shrine of the Immaculate Conception, thus giving a nation-wide significance to the new temple, and enlisting in its erection the hearts of millions of American Catholics, whose eagerness to honor the glorious Mother of God in this traditional way was at once manifested by their cordial approval and cooperation.

In 1914 the little periodical, Salve Regina, was established as the main agency of the great religious enterprise, and has accomplished wonders in the way of making known the nature and purpose of the National Shrine and arousing Catholic generosity in its favor. From a modest beginning it has grown to a great circulation, until now in its daily mail are found letters from every State in the Union, also from Canada, South America, Australia, South Africa and other foreign countries.

In 1914 Pius X approved the National Shrine, and sent a substantial donation saying he owed too much to Mary Immaculate not to seize every occasion of making known her honor and glory to all men. He said: "How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic."

In 1915 Rev. Dr. Bernard A. McKenna was appointed Secretary to Bishop Shahan, and was by him entrusted with the active management of Salve Regina and the collection of the necessary funds.

In 1919 Benedict XV donated to the High Altar a splendid mosaic copy of Murillo's Immaculate Conception. After urging individuals and societies to contribute he said: "Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their sex."

In 1922 Pius XI in a beautiful letter addressed to our American Cardinals and Bishops said: "We, like our Predecessors of happy memory Pius X and

Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation."

Since the Catholic Church rose to triumphant glory from its early period of enforced worship in the sordid, dark caverns of Rome, its heads have held constantly to the belief that no church edifice can be too beautiful, too artistic for the worship of God. Consequently through every age we see the Catholic Church fostering aesthetics, art and everything that has a remote connection with the beautiful and the true. Without the Church there probably would have been no Michelangelo, no Leonardo di Vince, no Botticelli or Raphael, because had not the Church aided these wonderful artists in every possible way and encouraged them, it would have been utterly impossible for them to have accomplished what they did. The world would have thus lost considerable of its loveliness.

Consequently before anything in the way of construction of the National Shrine of the Immaculate Conception at the Catholic University in Washington had been started, Bishop Thomas J. Shahan, Rector of the University, and the Rev. Dr. Bernard A. McKenna, director of all activities in connection with the Shrine, were determined that this cathedral in honor of the Blessed Virgin, the patroness of America, should be as beautiful as it is humanly possible to make anything. The completed crypt reflects their thoughts. For it is the acme of artistic beauty and loveliness.

MONUMENTAL NATIONAL CHURCH PLANNED FOURSCORE YEARS AGO

More than eighty years ago the project of building a monumental church in Washington to which all Catholics might contribute was first exploited. The Lowell *Courier* for January 29, 1846, had this item:

"A magnificent Catholic church is to be built at Washington, something after the style of the cathedrals of the Old World. It is intended by the Catholics to appeal for aid in this great undertaking to every congregation of their denomination in the United States."

The success of the new Shrine of the Immaculate Conception, now building, is the practical outcome of the movement of eighty years ago.

CHAPTER 4

MARY, THE PATRONESS OF AMERICA

THE name of Mary is curiously and constantly associated with the development of America. That is the reason she has been chosen *Patroness* of our country.

Columbus' own ship was called *St. Mary of the Conception.* Every evening on that epoch-making voyage, all on board sang the "SALVE REGINA." Although Columbus named the first island at which he touched for Christ, the second he called *Conception,* in honor of His Mother.

In 1653 the Jesuits placed their united American missions under the patronage of the Blessed Virgin. "If the Blessed Virgin Mary assist our project of finding the mouth of this grand river," wrote Marquette of his exploration of the course of the Mississippi, "we shall name it the *Conception.*"

"*Star of the Sea*" was the designation of the vessel in which English Catholic settlers embarked. Their outpost was denominated "*St. Mary's,*" and to this day the country that surrounds it is called *Maryland.* In 1846 the Sixth Provincial Council of Baltimore requested the Holy See to approve of the selection of *Mary Conceived Without Sin* as the Patroness of the United States.

The people of the United States love Mary, then, not only because they are Catholics, but because they are Americans.

OUR LOVE FOR MARY

We are prepared to believe that there is no Catholic country in Europe, that there never has been a country in which reverent love and earnest, heartfelt devotion for the Blessed Mother of God was more deeply rooted, more ardently cherished, or more fervently and fruitfully practiced than this same North America. It is unobtrusive, but it is real. It guides and influences the hearts of men, and it is found, pure and glowing, in the souls of some who seem to be the most thoughtless in society, of some who seem to be the driest and most engrossed by affairs. It begins in earliest childhood, when the scapular and the medal are placed round the neck, to be kept there ever afterwards, even in the grave. As the child grows, he is won into membership of some sodality of the Blessed Virgin, some rosary society, some confraternity of the Immaculate Heart of Mary.—*Rev. Donald Macleod.*

AMERICA'S FIRST HYMNS

Although Columbus had the title of High Admiral, his squadron consisted of only three vessels, not so large as the coasting smacks of later years. But one of them, the *Santa Maria,* had a deck. (It is worthy of remark that the Admiral's ship, the chief vessel in which America was discovered, was named the

Holy Mary.) As they sailed along, each evening heard the Catholic mariners' prayer to God, and their pious hymns of praise to the Most Blessed Virgin. The grand old Latin verses of the Salve Regina and the Ave Maris Stella were the first sounds that ever broke the silence of ages on that trackless waste of waters. How appropriate are the beautiful words of the Ave Maris Stella:

Bright Mother of our Maker, hail!
Thou Virgin ever blest,
The Ocean's Star by which we sail
And gain the port of rest!

. . . Religion was the strength, the guiding star of this extraordinary man. Scarcely was the prow of his frail bark turned on its homeward voyage, when a dreadful tempest threatened to engulf the discoverer of America. In that dark day of distress he implored the protection of our Blessed Mother, vowing a pilgrimage to her nearest shrine the first land he made—a vow punctually fulfilled. —*John O'K. Murray.*

QUEEN OF AMERICA FOR FOUR HUNDRED YEARS

The first land touched by the Christian admiral he called San Salvador, in honor of the Son; the next, Santa Maria de la Conception, did reverence to the Mother.

It is more than four hundred years since then, but never has Mary forgotten nor been forgotten here; but her servants have labored to extend her devotion; the faithful have responded with faithful and loving hearts; her powerful prayers have aided them in heaven; and now, from the perpetual Arctic snows to the mists of Terra del Fuego, ascriptions of honor arise to the Mother Immaculate.

For devotion to Mary is in its own a necessarily growing one, inasmuch as it is the expression of our love and reverence for her; and these are inevitable, because of her nature, immaculately conceived as it was, lingering sixty sinless years on earth, and now glorified and triumphant in heaven.—*Rev. Xavier Donald Macleod.*

PATRONESS OF THE UNITED STATES

What wonder, that in her own sweet month of May, the Fathers of the Council of 1846 held in Baltimore—twenty-two Bishops, with their theologians—should solemnly elect as patroness of the United States of America the Blessed Virgin Mary, immaculately conceived? The Fathers had been trained in her honor, they had lived for her service, they desired to add this crowning glory to their life-long prayer and praise, and at the same time to show their zeal for the true interests of this country, by entreating her protection for it in this eminent and public way. The next year this election was confirmed by the Sovereign Pontiff, and now forever in the grand public session that closes these august assemblies, after the Te Deum has been sung, the cantors, richly coped, stand before the altar and intone their first acclamation to the Most High God.

"Our Lady of Washington" now so well and favorably known throughout the United States. Hundreds of thousands of copies of this picture are now in the homes of the friends of The National Shrine.

And in chorus the venerable bishops, the theologians and the attendant priests, and the whole multitude of people, repeat the glad ascription, and then, swelling to vaulted roof, and filling aisle and nave and broad cathedral sanctuary, rolls in deep, majestic chorus the solemn Amen! Amen!—*Rev. Donald Macleod.*

To Our Lady of America

O Lady purest unto thee,
We pledge our hearty fealty;
Immaculate Queen,
Hear us as we humbly pray,
Guide us ever life's way,
Let us never go astray—
Immaculate Queen.

O most chaste protectress,
Our heart's love we now confess;
Immaculate Queen,
Make us holy, good and pure,
Be our refuge, strong, secure,
May our love for thee endure—
Immaculate Queen.

Bless our Country, thine own land,
Protect us with thy guiding hand—
Immaculate Queen.
Bless the standard of our might,
Crimson stripes and bars of white,
Azure field with stars of night—
Immaculate Queen.

Praise Daughter of the Mighty One,
Praise Mother of His only Son—
Immaculate Queen!
Espoused of the Paraclete,
Hear us pleading at thy feet,
Hear us now as thee we greet—
Immaculate Queen!

—Rev. James A. Williams, M.A.

CHAPTER 5

THE VIRGIN AND THE NEW WORLD

By Bishop Shahan

WHEN Columbus and his men celebrated for the first time in the New World the feast of the Immaculate Conception, they opened in gratitude and joy the history of Our Lady's glory and honor over the immense spaces of the new continents hitherto closed to the Gospel and its civilization.

It is a long cry from the leafy bower in a West India island to the many splendid temples dedicated to Mary Immaculate in both Americas, but these four centuries are in no way united as in the devotion to Mary Immaculate, the public traces of which are scattered all over the face of American nature, amid the haunts of men, North and South, and in their religious and social life. Jesus Christ is the God-Man and Mary Immaculate is His Mother, was the epitome of faith that opened, like a golden key, the hearts of innumerable millions sitting hitherto in the shadows of moral darkness. Within a century this divine message circled the entire New World, was confirmed by glorious martyrs, overcame paganism, and opened on all sides the way to a better and richer life for American mankind.

The new religion, universal in its appeal and profoundly humane in its temper, was a religion of love, divine and transforming, calling only for docility and good-will, and acting in a warm sunlike way on all the obstacles that the adversary could raise against this new Crusade. For the conversion of the New World was a crusade, and its temper, urge and means were precisely those of the spiritual crusaders who long bore aloft the Cross in the Orient and now raised the same holy symbol in the West. They preached always that consuming love of the Crucified One which St. Francis had miraculously revivified in Europe and which had already in many ways restored to Christendom its original spirit and content, its universal value and its irresistible appeal. But they also preached Jesus Christ the Son of Mary, the Immaculate Mother of Mary, and emphasized at all times the wonderful double element, divine and human, in our Redemption.

During these long centuries North America claims its large share in this ever-increasing devotion to Mary Immaculate, culminating in the solemn dedication of the American Catholic Church to her (1886) by the Fathers of the Second Plenary Council of Baltimore. The first missionaries of the New World were well advised indeed to present the Crucified One to their neophytes as the Son of Mary Immaculate. American womanhood could not but sense at once what the great message meant for them in the way of emancipation from all the burdens and woes that paganism has ever imposed on the weaker sex. They rose at once to the highest level of spiritual equality, and the new reverence for woman-

kind, thus engendered, was no small element in the Christian civilization of the aboriginal peoples, a repetition in the New World, as it were, of the religious office of chivalry in the Old World.

"La Purisima" became the ideal of Christian cleanliness of life, of self-respect and moral decency in the social relations, the ordinary channel of divine graces for the conduct of family life, the bright moral star before whose beauty the obscenity of savage life weakened and was vanquished. Without the example, the grace, and the inspiration of Mary Immaculate the missionary would have been helpless in the presence of the deep-seated moral perversity that met him on all sides, and was the chief cause of his anxieties and his failures.

If the Gospel of Christ won over so soon the peoples of the New World, it was surely because it was a religion of love. Under no other aspect could such an exalted message have overcome so rapidly the immemorial reign of Satan among those countless tribes. But in no other way also could this incredible message of divine love have been better exemplified than in Mary Immaculate, or brought more happily within the scope of their human instincts and their experience.

Within the orb that sheltered the appealing figures of the Mother and the Divine Child they saw and felt the mysteries of divine love and all-power and wisdom, of humility and poverty, of suffering and sacrifice in the God-Man, as they were first revealed by Him and made the source of a new and perfect life. The savage who cut his Madonna on bark or on shells could have looked across the ocean and the centuries and felt himself close kin to that Christian artist of the second century whose Madonna in the Catacomb of Priscilla echoes forever the glorious prophecy of Isaias: A Virgin shall conceive and bear a child.

During their administration of the New World, its European masters were devoted to the honor of Mary Immaculate, and cooperated in every manifestation of zeal for her glory as Mother of God. Franciscans of Spain and Jesuits of France were ever her tireless advocates, and through them American forest, plain, and river re-echoed the popular faith of the ancient churches of Europe. Eventually they impressed on the society they controlled a perfect sense of the office and power of Mary Immaculate in the development of Christian faith and works. Whoever undertakes a history of Mary Immaculate in the New World will be able to illustrate richly not only its religious and ecclesiastical life since the discovery, but also the development of civilization in both continents.

CARDINAL MERCIER'S REMINDER

In a pastoral letter to the Belgian clergy, in February, 1920, Cardinal Mercier emphasized the debt of gratitude Belgium owes America for the part Americans played in the war. "In the future national basilica," he adds, "a monument should be erected to perpetuate the memory of our spiritual debts."

A Hymn to Our Lady

Patroness of the United States

In 1846 the Fathers of the Council of Baltimore elected the Immaculate Mother of God as the special patroness of the United States. In 1904, Pope Pius X proclaimed a Golden Jubilee of three months' duration in honor of the Immaculate Conception.

The stars on thy banner are gleaming for thee,
Then, oh, take them, loved Queen, for thy crown;
Clear Star of the Morning, bright Star of the Sea,
On our star-blazoned banner shine down.

Oh, shed on our tri-colored flag thy mild light,
Let its folds in thy radiance shine;
Oh, keep it the symbol of freedom and right,
'Tis the flag of our country, 'tis thine.

E'er deep was our love for Columbia's shore,
But now deeper that love in our breast,
She's the land of Our Lady, now and e'er more,
She's the pure Virgin's Crown of the West.

We'll love and defend her for Mary's dear sake,
For her cause we will willingly die;
No foeman a star from her banner dare take,
While we think of our Queen-Star on high.

Our banner is thine, Queen, oh, bless all its stars,
And undimmed through all years make them gleam;
With glory illumine its White and Red Bars,
On its gemmed field of Blue ever beam.

—Rev. Wm. P. Treacy.

CHAPTER 6

AMERICA UNDER MARY'S PROTECTION

By Bishop Shahan

THE choicest gift of Spain to the New World was devotion to the Blessed Mother of God, particularly as Mary Immaculate. From that August day in 1492, when Columbus quitted the port of Palos on the tiny caraval *Santa Maria* and that October day on which he erected the first chapel of Mary Immaculate in the New World, down to 1760, when the Crown of Spain placed all its American colonies under the protection of the Spotless Queen of Heaven, Spanish love of Mary illuminates brightly the American annals of that once mighty monarchy, though with no more splendor than the similar faith of the children of Portugal.

In this respect, however, the annals of Our Blessed Mother in North America are no less interesting and instructive, revealing as they do the intimate relationship between the preaching of the Gospel and the growth of religion and piety in the hearts of the faithful. The earliest white settlement, Saint Augustine, was solemnly founded on the feast of the Nativity of Mary (September 8, 1565), and the great Spanish devotion to the Immaculate Conception was surely inaugurated in Florida on that auspicious day. In Canada, French zeal and piety created in 1643 the settlement of Villemarie or Montreal, the "City of Mary," and solemnly consecrated to God under her sweet name the immemorial sacred hearths of the Hurons as a missionary center, a burg of safety, and a trading post.

Its founder, Paul de Chaumeday, Seigneur of Maisonneuve, was a most devout client of Mary, in whose honor he had taken a vow of perpetual chastity and whose rosary and Little Office he never failed to recite daily. From that original center of chivalrous devotion to Mary has radiated constantly through Canada and the United States the tender devotion to the Mother of God which the Sulpicians brought with them from France. Wonderful women like Mademoiselle Mance and the Venerable Marguerite Bourgeoys began there, under the auspices of Mary, the highest Christian life of charity and faith, exemplified also at Quebec in the life of the Venerable Marie de l'Incarnation, and continued ever since in a countless series of Catholic Sisterhoods with their noble record of hospitals, schools and institutional service of every kind.

These saintly pioneers of American devotion to Mary continued the pious traditions of Champlain and his Franciscans (1616), soon taken up most gloriously by the Jesuits of France, who brought to the conquest of the savage soul all the pure and holy ardor of the Crusades. From their residence at Sillery, near Quebec (1625), where a daily Mass was founded in honor of the Mother of God, to thank her more worthily and invoke her more efficaciously, they went forth into the vast and trackless domains of Canada, fishers of men and hunters

of souls, until their annals of martyrdom were as rich with praise as those of the Colosseum.

Through forest and valley, by lake and river, across portages and in mountain passes they sang joyously the "Salve Regina" and the "Ave Maris Stella" and, departing, blessed every great natural site with the name of Mary until the whole land became vocal with her power and glory. They mark on this continent, and will ever mark, the highest reach of spiritual exaltation, of self-sacrifice for the extension of the Kingdom of God.

MARQUETTE A KNIGHT OF MARY

Their devotion to Mary Immaculate found its highest expression in Father James Marquette, whose mother had inspired him from youth with an intense love of Our Blessed Lady. All know that to his consuming love of the heathen tribes sitting in moral darkness we owe the discovery and exploration of the Mississippi, but it is not so well known that he was a perfect knight of the Immaculate Conception, placed his great voyage under the protection of Mary Immaculate, and promised to give her name to the mighty flood when discovered. Every day as this wonderful missionary floated down the river, past the now populous centers of Iowa, Missouri and Illinois, he sang the praise of Mary Immaculate, and placed in her his entire confidence amid perils of every kind. It was under her glorious auspices that Marquette preached, instructed and baptised.

Finally, on the banks of the Illinois, he gave up his brave spirit on the feast of the Immaculate Conception (1675), amid the snows and the winds of winter, his eyes on the crucifix and on his lips the prayer, "Mother of God, be mindful of me." Surely no land was ever more completely placed under the protection of our Blessed Mother.

The great State of Maryland was founded by English Catholics (1634) flying from persecution. The colonists were most pious clients of Mary Immaculate; saved from shipwreck by her intercession, they named after her the bay and river and town of their original settlement, gave the name of Mary to the first female Indian converts, built a chapel in honor of the Immaculate Conception, and gave the glorious name of Mary to the embryo state which has ever since retained it. Similarly, Spanish missionaries had brought her dear name at an earlier date into the vast regions of Texas and California, where rivers and mountains and valleys are yet honored by it, and where the names of many towns give evidence of the devotion to Mary which burned in the hearts of the early Franciscans and Dominican missionaries.

In a word, in so far as the territory of the United States and Canada was originally discovered and settled by Catholics, their devotion to Our Blessed Mother, and in particular to Mary Immaculate, is vouched for by every page of our history and confirmed by all the features of nature. In more recent times the intimate appeal of the Mother of God to our American Catholic hearts

asserts itself in new and striking ways. If we fix at about seventeen thousand the number of Catholic churches, missionary chapels and public or semi-public oratories in the United States, how many of them are dedicated to Our Blessed Mother?

A cursory perusal of the list of churches in any diocese will reveal the fact that a very large percentage of the churches are dedicated to the divine honor under the invocation of Mary Immaculate or some other title of the Queen of Heaven. They vary in size and beauty from the noble cathedral to the chapel of the hamlet, but one and all they confess that the United States and Canada are no less devoted to the honor and glory of the Mother of God than the older European peoples, who made the fine arts the handmaidens of Mary and all their lovely products in her service "a ramble through the beautiful."

CONGREGATIONS HONOR HER NAME

In her honor have arisen great congregations of priests like the Oblates of Mary Immaculate to evangelize the vast Northwest, while Carmelites, Servites, Marists, and others wear likewise her holy livery. In the United States alone over sixty thousand Sisters, each one bearing the name of Mary, devote themselves to every kind of educational and charitable work. Sodalities, like the Children of Mary, and confraternities, like the Rosary Societies, are attached to many thousands of churches and chapels. The most popular of our devotions, the rosary, is the habitual devotion of millions of American Catholics, while scapulars, medals, statues and pictures attest in every household our irresistible love of the Mother of God and the universal prayer for her holy intercession. Many beautiful shrines of Mary, more or less widely known, exert a far-reaching influence.

From every Catholic land of Europe, the Irish and the Germans, the Italians and the Slavs have added their quota of ancestral piety toward the Mother of God and have contributed each their share toward our American devotion to her. Nowhere, in particular, are the Month of Mary and the October devotions more popular. It is clear that Mary Immaculate is today no less the celestial friend and protectress of this land of destiny than when Father Marquette first chanted the "Salve Regina" above the broad flood of the Father of Waters. We need not wonder, therefore, that the Sixth Provincial Council of Baltimore set its formal approval in 1846 on the selection of Mary Immaculate as our patroness in heaven or that the Holy See soon confirmed their action.

In 1849 the Seventh Provincial Council informed the Holy See that the Fathers thought it proper that the Immaculate Conception of the Blessed Virgin Mary should be defined as a dogma, and in 1855 the Eighth Provincial Council gave voice to the universal joy of American Catholics at the long expected papal definition of the previous year.

In 1866 the Second Plenary Council of Baltimore decreed that the feast,

The site of the National Shrine on sloping hillside of Catholic University grounds, with the dome of Trinity College looming above the trees on the extreme left and the wooded background a portion of the National Soldiers Home grounds of more than 500 acres. The scene represents the blessing of the site by Apostolic Delegate (now Cardinal) Bonzano on May 20, 1920. The white lines indicate the general outlines of the building as staked out on that occasion. The trees in the foreground are on the side of the road leading to Caldwell Hall. The small house was formerly the home of the rector of Catholic University.

December 8, should be observed in every diocese as a holy day of obligation, and the Third Plenary Council in 1884 placed it among the six feasts of obligation. Leo XIII confirmed this decree and added to it the weight of his authority. In 1914 Pius X solemnly approved the project of the National Shrine of the Immaculate Conception commended to him in person by Cardinal Gibbons, and in 1919 Benedict XV ratified in a beautiful letter to Cardinal Gibbons the act of his predecessor. He urged at the same time all American Catholics to contribute generously to the great church projected at the National Capital in honor of Mary Immaculate, particularly all societies of men and women, and himself offered, as a magnificent and generous gift, a full size mosaic copy of Murillo's Immaculate Conception, now in the Prado gallery.

Since, therefore, every page of American Catholic life bears the impress of Mary's name and influence, and since the whole continent is so visibly dedicated to her in the most solemn manner, every sentiment of gratitude for her protection and intercession urges us to honor at all times the great Mother of God, first by a Christian life, and then by the completion of that noble monument in her honor, the National Shrine of the Immaculate Conception at Washington on the grounds of the Catholic University, to which Pius X and Benedict XV and Pius XI have urged us with eloquent words, and more eloquent generosity, and whose corner-stone was laid in 1920 by Cardinal Gibbons, in the presence of seventy bishops. It was his last act of a national character, and in his dying hours it was a great spiritual comfort to him that his name was inseparably connected with the great church in Mary's honor, even though he was not destined to see its mighty dome dominate the waters of the Potomac.

ALL AMERICA HONORS IMMACULATE CONCEPTION

NEWFOUNDLAND to Mexico, Alaska to Porto Rico, have joined in the glorious work of building our first American monument to the Blessed Mother of God.

Were it built to reach the heavens it would not attain the height of her exalted virtues.

Were it to extend from shore to shore it would not equal the breadth of her great love.

Were the marble of snowy whiteness it could not portray the purity of her life.

Were the riches of the earth showered as votive offerings they would pale before Mary's Priceless Gift to us—her life's blood—Jesus, our Saviour.

CHAPTER 7

ENCOURAGED BY THREE POPES

THE BUILDERS of the Shrine, working towards an ideal far in the future, to make this the most wonderful church edifice in all history, have been heartened by the commendation and encouragement, and continued zeal in the undertaking expressed by three Popes—Pius X, Benedict XV, and Pius XI.

One of the first generous contributors was Pope Pius X, who made a cash donation of $400.

The official proclamations of the endorsement of the enterprise by the Popes were as follows:

APOSTOLIC LETTER OF POPE PIUS X

To Our Beloved Son, James Cardinal Gibbons, of the Title of Santa Maria in Trastevere Archbishop of Baltimore.

Beloved Son: Health and Apostolic Benediction.

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the minds of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peters, the eighth day of July, 1914, the eleventh year of Our Pontificate.

PIUS PP. X.

POPE BENEDICT XV TO AMERICAN BISHOPS

To James Gibbons, Cardinal of the Holy Roman Church, Archbishop of Baltimore, William O'Connell, Cardinal of the Holy Roman Church, Archbishop of Boston, and to the other Archbishops and Bishops of the United States of America. Beloved Sons, Venerable Brethren, Health and Apostolic Benediction.

. . . We made known to you also how deeply We rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glorifies in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone, but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us now to set an example that will lead Our hearers to contribute with pious generosity to this great work of religion, and for this reason We have resolved to ornament the high altar of this Church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our command in the Vatican Mosaic Workshop, which shall be at once a proof of Our devotion towards Mary Immaculate and Our Good-will toward the Catholic University. Our human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind. It moves now along the narrow edge which separates security from ruin, unless it be firmly reestablished on the basis of charity and justice.

In this respect, greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian

civilization, they are destined to have the chief role in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempestuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic benediction, intermediary of divine graces and pledge of Our paternal good-will, to you Our Beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Given at St. Peter's, Rome, the tenth day of April, 1919, in the fifth year of Our Pontificate.

Benedict PP. XV.

APOSTOLIC LETTERS OF POPE PIUS XI

To Our Beloved Sons William Cardinal O'Connell of the Title of St. Clement, Archbishop of Boston, and Dennis Cardinal Dougherty of the Title of Sts. Nereus and Achilles, Archbishop of Philadelphia, and to our Other Venerable Brothers the Archbishops and Bishops of the United States of North America.

Beloved Sons and Venerable Brothers,

Greetings and Apostolic Blessing.

Knowing full well how much can be done by Catholic Institutions for the right formation of heart and mind, We at the beginning of our Pontificate, cannot but turn our whole thought and care upon those noble seats of learning which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.

Accordingly, since We have ever loved that great work from the time it was founded, at the instance of the American bishops, by Our Predecessor of happy memory, Leo XIII, also We have not failed, as occasion offered, to praise the zeal of those who strove by all manner of means to further it, in the firm conviction that the Church in America would derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science.

Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was "that condition of mind which can be protected against wide-spreading error and strengthened in faith by the deeper investigation of truth both revealed and natural on the part of the faithful and especially on the part of the clergy." Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and

every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation which the Church unceasingly has commended in every possible way.

But it is essential that youth while they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the Great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of buildings on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

Given at St. Peter's, Rome, on the twenty-fifth of April MCMXXII, in the first year of Our Pontificate.

PIUS XI, *Pope.*

CROWNS EDUCATIONAL SYSTEM

The greatest incidental good from the rearing of this major temple of Mary is expected to be the crowning of the Catholic educational system through the expansion of the Catholic University, from a *de jure* to a *de facto* status. Those who ask for a mighty shrine of learning at Washington as the prior accomplishment are going to find that Bishop Shahan has really taken the first step toward making the institution of his love the foremost center of learning in the world.

For he has been mindful of the fact that the modern university is only the outgrowth of the old cathedral and monastic school and that the rich fane preceded and helped create the crowded lecture hall. He has sought the Kingdom of God and His justice for the University and all things else are bound to be added unto it.

He has insisted that a worthy edifice be constructed in honor of the country's patroness, and as a result thousands will contribute thereto who would not have a penny to give toward higher education. But the Shrine completed and dedicated will lay Mary under obligation to see that adequate training quarters for her many-voiced singers are speedily installed.

Give us a magnificent shrine to Mary Ever Spotless and the foremost university of all the world will follow as her offering to a grateful clientele.—*Western Watchman.*

Cardinal Gibbons Jubliee Celebration in 1919. In the front row are, left to right; Cardinal (then Archbishop and Apostolic Delegate to Australia) Ceretti; Cardinal O'Connell of Boston; Cardinal Gibbons, of Baltimore; Cardinal Begin of Canada and Apostolic Delegate (now Cardinal) Bonzano. Besides the Archbishops and Bishops this group contains the three subsequent Cardinals—Dougherty, Hayes and Mundelein—and two prominent Catholic laymen, Mr. George L. Duval, the donor of the Immaculate Conception Chair and also of the Lourdes Chapel in the National Shrine; and Sir James Ryan, a University trustee and donor of the Blessed Sacrament Chapel in The Crypt.

UNIVERSITY TRUSTEES ENCOURAGE PROJECT

Substantial encouragement to the building of the Shrine was given by the Board of Trustees of the Catholic University on April 10, 1918, when a report was received from the committee on Shrine building consisting of: Rt. Rev. Denis J. Dougherty, D.D., Bishop of Buffalo and Chairman of the Committee; *Rt. Rev. Regis Canevin, D.D., Bishop of Pittsburgh; Rt. Rev. Thos. J. Shahan, D.D., Rector of the Catholic University; *Walter George Smith, Esq., of Philadelphia; James J. Ryan, Esq., of Philadelphia.

The University Board which expressed its approval and pleasure included: James Cardinal Gibbons, Archbishop of Baltimore; John Cardinal Farley, Archbishop of New York; William Cardinal O'Connell, Archbishop of Boston; Most Rev. John Glennon, Archbishop of St. Louis; Most Rev. Edward Hanna, Archbishop of San Francisco; Most Rev. George W. Mundelein, Archbishop of Chicago; Most Rev. Jeremiah J. Harty, Bishop of Omaha; Rt. Rev. J. F. Regis Canevin, Bishop of Pittsburgh; Rt. Rev. John Nilan, Bishop of Hartford; Rt. Rev. Denis O'Connell, Bishop of Richmond; Rt. Rev. Denis J. Dougherty, Bishop of Buffalo; Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore; Rt. Rev. Thomas J. Shahan, Bishop of Germanicopolis, Rector of the Catholic University; Rt. Rev. Michael Lavelle, New York; Hon. Charles Bonaparte, Baltimore, Md.; Mr. Walter Geo. Smith, Philadelphia, Pa.; Sir James J. Ryan, Philadelphia, Pa.; and John G. Agar, New York.

SOLDIERS AND SAILORS MEMORIAL

In every war our brave Catholic youth have been among the first to offer their lives on the altar of their country, therefore it is most appropriate to incorporate in the National Shrine of the Immaculate Conception a perfect monument of Catholic piety and Catholic art, a beautiful chapel dedicated to our heroic Soldiers and Sailors.

The Soldiers and Sailors Memorial Chapel will form one of the main sections of this great Shrine.

Every soldier or sailor that has served under the glorious Star Spangled Banner is eligible to membership. The living as well as the deceased may be enrolled.

Many military monuments may be seen in our National Capital, but this is the first National Memorial in Washington to be dedicated to our soldiers and sailors. It will rank among the masterpieces of monumental architecture.

During our various wars the life of many a brave son was, no doubt, spared through the protection of the Blessed Mother of our Divine Lord, therefore in gratitude living soldiers and sailors are enrolled under the national banner of our Heavenly Queen, Mary Immaculate.

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* Deceased.

CHAPTER 8

APPEAL FOR "VICTORY MEMORIAL"

UNDER the leadership of the late saintly Cardinal Gibbons, then chancellor of the Catholic University of America, the hierarchy of this country, through the action of the trustees of the University, appealed to all the Catholics of America to cooperate in the erection of this Shrine of the Immaculate Conception as a Victory Memorial.

The promulgation was dated November 20, 1918, and is as follows:

The trustees of the Catholic University, profoundly grateful to our Divine Lord Jesus Christ for the victory which has crowned our united efforts in the cause of justice, freedom and civilization, appeal to our Catholic people to join with them in the erection of a memorial monument of thanksgiving at the National Capital on the grounds of the Catholic University. We can imagine no better memorial of our common faith in God's overruling providence and our gratitude for the greatest of victories than the erection of the noble church long contemplated by them in honor of Mary Immaculate, the heavenly patroness of the Catholic Church in our beloved country.

We appeal without reserve to all our Catholic people, notably to our Catholic women, whose love and devotion are known to the world. We feel that to the intercession of Mary Immaculate we owe our liberation from the horrors of war and from the greater horror of an intolerable slavery. We appeal also to all those who desire to manifest in this way their belief in the supernatural life and who revere in the Mother of God the wonderful privileges which the poet Wordsworth calls "our tainted nature's solitary boast."

We are desirous of raising at once a fund of one million dollars, with which we may begin the erection of this great edifice which has already received the cordial blessing of Pius X, and for which we shall ask the blessing of Benedict XV. This church will also commemorate the gallant sailors and soldiers who laid down their lives for the Nation, the unity and the tenacity of the American people and the heroic virtues of all true patriots who toiled that we might enjoy in peace the inherited blessings of justice and freedom. Now that we have overcome the dire peril which so long confronted us, let our gratitude take permanent shape. Let us begin soon and finish splendidly this great monument in honor of Our Blessed Mother, whose praise is in the Gospel and whose intercession and protection our Christian world has implored for twenty centuries.

The people of Catholic France fulfilled a national vow by the erection of a splendid basilica of the Sacred Heart on Montmartre. Let us, too, offer to the world an example of Catholic gratitude, faith and love by erecting at Washington the National Shrine of the Immaculate Conception, at whose altars your children and your children's children will be proud to pray and worship.

We commend this good work very cordially to all the reverend clergy and

bespeak their approval and support. All contributions may be sent to the Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

✠ JAMES CARDINAL GIBBONS,
Chancellor.

✠ J. F. REGIS CANEVIN,
Bishop of Pittsburgh, Secretary.

CARDINAL GIBBONS' LETTER TO HIERARCHY

In a "pastoral letter" to the Catholic Hierarchy, dated April 10, 1919, Cardinal Gibbons said:

"It is indeed beyond comprehension that any who sincerely love Jesus, should be cold or indifferent in regard to His mother . . . But if all generations should call her blessed, and if the peoples of earth should glory in her protection, we in the United States have a particular duty to honor Mary Immaculate as the heavenly Patroness of our country . . . Let us also pay her the tribute of public honor in a way that will lead all our people to a fuller appreciation of Mary, the perfect woman and the surpassing model of motherhood. As Pope Benedict has declared, it is eminently fitting that the devotion of American Catholics to the Mother of God should find expression in a temple worthy of our Celestial Patroness. May the day soon dawn when we shall rejoice at the completion of so grand an undertaking, for, as the Holy Father says in commending the project of the National Shrine of the Immaculate Conception, 'our human society has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind.'"

NATION-WIDE APPEAL BY TRUSTEES

Announcement that the actual building of the Shrine was to start was coupled with a nation-wide appeal, especially to all Catholic women, by the trustees of the Catholic University of America in December, 1919, when the following statement was promulgated:

"The National Shrine of the Immaculate Conception has passed into the domain of accomplished fact. In keeping with the wishes of our Holy Father that it should be begun as soon as possible, the trustees of the Catholic University voted at their recent meeting to commence the great work at once. Construction will begin in the coming May (1920) and it is confidently believed that the Catholic people of the United States will support the holy undertaking with their usual generosity. Mary Immaculate is the heavenly patroness of the Catholic Church in the United States, where her honor and glory are proclaimed from mountains and rivers and valleys, from cities and hamlets, and where thousands of churches already bear her name and will rejoice at the creation of this new and glorious movement of Catholic artistic genius.

"The National Shrine will be a noble Romanesque church, embracing all the distinctive features of the best types of that famous ecclesiastical style

which preceded and survived the Gothic and is represented today in some of the noblest churches of Europe.

"This great church will be 420 feet in length, outside measurement. The main nave will be 54 feet in breadth and 85 feet in height. Two lateral naves will be flanked by a series of beautiful chapels, five on each side, while around the apse and in the transepts will be distributed a number of smaller chapels. There will be two transepts, the main transept being 194 feet in breadth, and the secondary transept somewhat shorter. The facade will be 124 feet in width, and a noble dome will surmount the whole vast edifice, the cross on its top being 254 foot from the ground. A splendid campanile, or bell-tower, 380 feet in height, rises at one end of the facade, comparable with the most beautiful specimens of Northern Italy. The general impression will be that of majesty and power, while all the lines of the edifice are marked by grace and elegance. As this church will have no pews, the interior view will be unequalled for splendor and grandeur. The church will hold about 3,000, and the great sanctuary will accommodate the entire heirarchy, and several hundred ecclesiastics, with ample room for the most impressive ceremonies. The episcopal throne of Cardinal Gibbons will be close to the high altar, which will be surrounded by fifteen beautiful small chapels in honor of the fifteen mysteries of the holy rosary. There will be in all twenty-nine altars in the church.

"Our Holy Father urges the Children of Mary in every parish and the Rosary societies to aid in the great work, and asks all our Catholic women to take a special interest in promoting the building of the National Shrine . . . since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

"The trustees of the university are thirty in number, twenty Archbishops and Bishops and ten prominent laymen. They have confided the work of the National Shrine to a committee of their members, of which Archbishop Dougherty of Philadelphia is chairman. The other members of the committee are Bishop Canevin, of Pittsburgh; Bishop Shahan, of the Catholic University; Walter George Smith, and James J. Ryan, of Philadelphia.

"All contributions to the National Shrine should be addressed to the Rev. Dr. Bernard A. McKenna, Catholic University, Washington, D. C. As this splendid church is meant also to commemorate our deceased heroes in the Great War, it is confidently hoped that every Catholic family whose sons or daughters had a patriotic share in the winning of the war will contribute generously and often in the cause of the erection of this noble church. Our Blessed Mother enters so closely and so helpfully into the life of every Catholic family, and is so habitually our intercessor and friend in the courts of Heaven that every Catholic will surely want to heed the advice and example of two great Popes and of the American clergy and give his donation, great or small, to the holy work.

"It will take $1,000,000 to complete the great sanctuary of the church, and it is most earnestly hoped by the building committee that this sum or a great part will be on hand when the work begins in May.

"It is proposed to break ground for the National Shrine this year with a magnificent ceremony at Washington, and perhaps a large pilgrimage of devout lovers of Mary Immaculate from all parts of the United States. Cardinal Gibbons will preside and many Bishops and Priests will come from far and near. It is expected that there will also be representatives of the great shrines of the Blessed Virgin both in South America and Europe, making this wonderful scene an international event and fitly inaugurating the first great common religious work undertaken by the entire Catholic people of the United States."

ARCHBISHOP CURLEY'S COMMENDATION

Even before he was appointed successor to Cardinal Gibbons and became chancellor of the Catholic University, Archbishop Curley was a loyal friend and earnest worker for the National Shrine project, as witness his letter to Bishop Shahan from the episcopal residence in St. Augustine, Fla., as follows:

"It is scarcely necessary for me to inform you that I am deeply interested in the splendid project of erecting on the grounds of the Catholic University in the National Capital a shrine in honor of the Immaculate Mother Mary.

"The encouraging letter of the Vicar of Christ is bound to stir up national interest, and I am convinced that Catholic America will pulse with pride on the day of dedication of the proposed church.

"The Catholic University of America belongs as much to this poor diocese of St. Augustine as it does to the Archdiocese of Baltimore. Every work of the University, therefore, every project for the welfare of the Faith and Christian education should be matters of real interest to every Catholic in the Nation.

"The erection of the Shrine will give an impetus to devotion to our Blessed Lady in America, and the increase in devotion will be in proportion to the interest displayed and the part taken in the great work by each diocese of the country.

"Despite our poverty, we of this diocese hope to contribute our mite towards the erection of our Immaculate Mother's Shrine. Years from now, whenever we enter it, we can do so with a legitimately proud feeling of, at least, part ownership.

"May God's Holy Mother fill the hearts of the Catholics of America with loving generosity, so that the Shrine may soon be seen in all its splendor."

GIANT OAK FROM LITTLE ACORN

A few years ago a single thought represented the Acorn of the National Shrine of the Immaculate Conception. It was planted in the fertile soil of Catholic zeal and devotion, and we have all been "watching it grow." SALVE REGINA, the sunshine of our faith, has brought a very rapid growth to this great National Catholic Memorial in memory of our Fathers, Sons and Brothers who fought and died that we might enjoy Christian liberty, education and freedom of thought.

Archbishop Michael J. Curley of Baltimore, Chancellor of the Catholic University, who on several occasions publicly advocated the work for The Shrine.

SALVE REGINA CHAPEL

For nearly five years before the Crypt was started, and during the seven years it took to complete the Crypt, daily Masses, the Rosary and prayers for the successful erection of the Shrine of the Immaculate Conception have been said in a small chapel in the rear of Caldwell Hall, the administration and clerical faculty building at Catholic University.

Here also, until the Crypt was ready for religious services, Masses and prayers were said daily for all benefactors of the Shrine. This was the Salve Regina Chapel to which every one working at the Shrine Headquarters repaired at the close of work each day to invoke the intercession and aid of her to whom none ever appealed in vain.

The story of this little chapel, hidden away in an obscure corner of the Catholic University grounds, is eloquently simple. On May 1, 1918, the Rt. Rev. Rector, Bishop Shahan, dug the first sod for the erection of the Salve Regina Chapel and said an Ave Maria for the success of the project. A few days later two ladies from Detroit, on hearing of this, came to see the spot and place their hands reverently upon the first spadeful of earth turned to commemorate the erection of the new chapel, which made known to the world that the work had been begun on the Salve Regina Chapel.

About the 18th of May the work was actually started and before 9 o'clock, May 24, the Feast of Our Lady Help of Christians, the chapel was fitted up for Mass and blessed by the Right Rev. Rector, Bishop Shahan. Immediately after, Mass was said by Rev. Bernard A. McKenna. Bishop Shahan and several professors and priest students of the University, together with many Sisters and a great number of lay people, were present for the occasion. Beside the altar was placed the beautiful statue of Mary Immaculate before which votive lights besought by people from every part of the country were burned. The simplicity of the ceremony, the touching poverty of the place, the voluntary presence of all there, the deep significance attached to the first act of religion in a new chapel dedicated to Our Blessed Lady—all bid fair to make renowned Our Lady of Washington.

On the Feast of the Immaculate Conception, December 8, 1919, a Pontifical Mass was celebrated in the Salve Regina Chapel by the Rt. Rev. Bishop Shahan, Rector of the Catholic University. The chapel was crowded to overflowing, some people having come from New York for the occasion. Many received Holy Communion from the hands of the Bishop and felt a special devotion in the little chapel, the beginning of the National Shrine of the Immaculate Conception. A High Mass followed, sung by Rev. Bernard McKenna, assisted by the students from Caldwell Hall.

A beautiful tabernacle veil was presented by one of the professors of the Catholic University.

A generous friend has donated to Salve Regina Chapel four beautiful brass candlesticks made by the Gorham Company of New York. These artistic orna-

ments add grace to the quiet retreat of piety and prayer; and we are very grateful to the zealous donor. In addition to the candlesticks, from the same person came a beautiful set of hand-made altar linen which will be used on special feast days of the Blessed Virgin.

Beside the humble Salve Regina Chapel is a neat office building of the Salve Regina, the official organ of the National Shrine, which has carried the Shrine message and appeal to all parts of the country and which has enkindled a warmer flame of love and devotion to the Immaculate Mother of God in hundreds of thousands of breasts since its first issue in January, 1914.

Here a working force of about thirty are employed, many of whom have been young men working their way through the University and some of whom have since occupied very responsible positions in business life. From the Salve Regina office there have been sent out more than 17,000,000 copies of the official organ of the Shrine, more than 14,000,000 Christmas Greeting Cards, and hundreds of thousands of copies of the *University Bulletin*.

When Father McKenna was obliged to relinquish personal supervision of all the work carried on in these offices because the construction and multiplying details and the constant stream of visitors and pilgrimages forced him to spend all of his time in the Shrine itself, since September, 1922, his sister, Miss Rose McKenna, has been in charge of the office.

The distribution of the Christmas Cards had grown to such an extent that a separate department was inaugurated under the direction of Mr. John McKenna.

Beginning with the January, 1921, issue, the Salve Regina has been published monthly. It is now in its fourteenth year and is circulating throughout the world.

This little monthly visitor to so many Catholic homes makes known on the widest scale the position of Our Blessed Mother in the Catholic Religion and the privilege all Catholics enjoy in contributing to this great monument in her honor, the first united efforts of American Catholics to express their love for Mary Immaculate and their devotion to her.

The new office is well arranged for the particular work of carrying on the campaign for funds for building the Shrine. The building is 50 feet by 25 and three stories in height. It has every convenience for handling this little paper, which is the chief means of inviting and acknowledging gifts for the noble national church which so many are helping to erect.

The personnel of about thirty persons employed in these offices are kept extremely busy with the preparation and administration of this publication.

Every afternoon at 3 o'clock a quarter of an hour is devoted to the recitation of the Rosary in the nearby Chapel of the Immaculate Conception, the gift of a devoted client of Our Blessed Mother. In the same chapel Mass is said for the welfare of the Holy Souls, and on Mondays and Saturdays for the benefactors of the National Shrine.

DIVINE RECOMPENSE ILLUSTRATED

The promptness with which God sometimes repays many fold the sacrifices made in His name was well illustrated in the building of the Salve Regina Chapel. Two sisters, in religion as well as in blood relationship, Mother Antoinette and Sister Louise of the Order of St. Joseph, from Kansas, contributed the entire cost of building the small Salve Regina Chapel, although they did not know where money was coming from to build their own convent chapel. Immediately after they had made the sacrifice gift of the Salve Regina Chapel they received a check for five times the amount for their own chapel. The Bank of Heaven paid them 400 per cent interest.

FIRST PUBLIC MASS FOR SHRINE

On the Feast of the Immaculate Conception, December 8, 1917, joy filled the souls of those who had for years treasured the purpose of erecting a fitting national memorial temple to the Mother of God, and special patroness of America. In the parlors of Caldwell Hall, Catholic University, the first public Mass in honor of the Shrine of the Immaculate Conception was celebrated.

It was epochal for it showed the realization of an idea which had been in the minds of the lovers of Mary Immaculate for some years past. It was unique not only in the fact that it was the first Mass publicly said in honor of the National Shrine of the Immaculate Conception, but, also, that this Mass was offered up on the altar used by Bishop Carroll, the first Bishop of the United States, and loaned for the occasion as a relic of early Catholicity in these parts by a great lover of Our Blessed Lady.

Hundreds of thousands of loving hearts beat in unison with the adorers at this first Mass, and wished that they could have been amongst the number actually present on this historic occasion, on which the gifts presented on the Shrine by the devout clients of Mary Immaculate were made use of.

In the absence of Bishop Shahan the Mass was celebrated by the Rev. Bernard A. McKenna, S.T.L., secretary to the rector, and into whose hands the work of the National Shrine had been intrusted. The Mass was attended by representatives from all parts of the United States, and 165 fervent adorers who came despite an approaching blizzard, showed the interest even then being taken in this great work.

The vestments worn on this occasion were presented to the Shrine by Bishop Shahan. They had been a gift to him on the occasion of his consecration. The chalice which was used at the Mass was also presented by Bishop

Salve Regina office and chapel, situated directly behind Caldwell Hall at Catholic University. In the foreground are some of the workers in the *Salve* office, which has sent out more than 17,000,000 copies of the official organ of The Shrine, the *Salve Regina;* more than 14,000,000 Christmas greeting cards, and hundreds of thousands of copies of the *University Bulletin.*

Shahan, and was a great heirloom in his family, having been made in Ireland and used since the year 1804, twenty-five years before Catholic emancipation. This, together with another chalice, which he also presented, and the beautiful and artistic chalice made from the gold and silver and diamonds sent to the Shrine by the ardent lovers of Mary Immaculate, elicited the admiration of all present.

After the Mass those who were present were invited to visit the offices of the National Shrine and the SALVE REGINA. Here they had a chance to see the work done for the National Shrine, and to examine the place from which 75,000 SALVE REGINAS were being sent out every six weeks to Catholics throughout the United States and Canada. Many were surprised to learn that the SALVE REGINA was mailed gratis to all those who send their name and address, and quickly made use of the opportunity of signing their names and addresses to have the little paper, devoted to Mary Immaculate, sent to them. Many, moreover, were surprised to find here, stowed away in orderly manner and systematized fashion, nearly every letter and scrap of paper relative to the Shrine, and each donation that has come in, almost from the beginning, filed in its proper place.

BISHOP SHAHAN'S LETTER TO PRIESTS

JULY 2, 1919.

REV. DEAR FATHER:

Our Holy Father Benedict XV, following the example of his saintly predecessor Pius X, has most eloquently commended the holy work of the National Shrine of the Immaculate Conception to all the Catholics of the United States. I feel instinctively that in this memorable document he has touched a sympathetic chord in the heart of our Catholic priesthood, and that without exception it will wish to be represented in the erection of this superb monument of Catholic devotion to the great Mother of God, Mary Immaculate.

Benedict XV most generously donates as an ornament of the High Altar of the National Shrine a full-sized mosaic copy of Murillo's famous Immaculate Conception, a splendid and costly gift, to be executed in the Vatican Mosaic Workshop. This is the first papal gift of its kind and size to cross the Atlantic, nor could Benedict XV better express his esteem of our American people than by sending to us a gift of the kind usually bestowed only upon the highest servants of the State. Of itself alone it will always draw multitudes to the new Shrine of Mary at the National Capital. Words cannot express our gratitude to the Successor of Peter for this evidence of his love of Our Blessed Mother and his concern for her honor and influence in the Great Republic of the West.

From more than one quarter of our vast country has come the suggestion that every Catholic priest associate himself with the Holy Father in the erection of the High Altar of this great church, and its endowment. Our Blessed Mother is very particularly, as Queen of the Clergy, our protection and refuge, our

counsel and our joy, and every priest will naturally rejoice when opportunity offers, that he can make known to the world in some public enduring way all that he owes to Mary Immaculate, from his vocation to the priesthood through all the vicissitudes of his life even to his hopes of a happy death.

To our American clergy of the New World Mary is inexpressibly dear, since it is under her guidance and inspiration that they have evangelized both Americas for five hundred years, and have engraved her blessed name on mountains and valleys, rivers and bays, towns and cities, and made both nature and society tributary to the Mother of God. I need not add that when the Catholic faithful are aware of the pious and generous zeal of their clergy they will surely want to imitate them, and by their very numbers will make easy the erection of this great monument of faith and love.

This great church is planned to be one of the noblest works of ecclesiastical architecture, both in style and size, in exterior and interior finish, and this seems an additional reason why all Catholic priests, who are the natural friends and protectors of religious art in all its manifestations, should have a memorable part in the erection of this noble monument to Mary Immaculate, herself the source and inspiration of no small portion of our Christian artistic inheritance.

May I not appeal to you, dear Reverend Father, to make a generous personal contribution toward the erection and endowment of the High Altar of the National Shrine of the Immaculate Conception? You will thereby honor Our Blessed Mother in a magnificent way at the National Capital. You will unite your offering with the beloved gifts of Benedict XV and Pius X. You will commend our glorious country more intimately to the intercession of Mary Immaculate, and you will further notably at an opportune moment in our American life the cause of all the fine arts which have ever found their best support and encouragement among the ministers of our holy religion, and which are now looking our way to relieve them of the intolerable thraldom of a fatal philosophy of materialism, realism, and naturalism.

I am asking you, therefore, dear Reverend Father, to make *A Personal Contribution of Twenty-Five Dollars*, payable in one, three, or five years as may suit your convenience.

Some may choose to be more generous, but if every Catholic priest will donate that sum as his personal gift to the High Altar of the National Shrine of Mary Immaculate, the architects and artists will make it a work of the most perfect beauty, while any excess of contributions can well be used for the endowment of the altar and for the adornment of the apse.

If this appeal meets with your approbation will you not send your contribution, in whole or in part, so as to reach us by the Feast of the Immaculate Conception in each year, beginning with the current year? It means at the most an annual gift to Our Blessed Mother of five dollars for five years. Surely not many will find this sacrifice too great in view of the noble object and the splendid result made possible by many small contributions. Our country

abounds with secular examples of similar generosity. We can surely emulate and surpass them in the case of this first monument to the honor of the Immaculate Queen of Heaven undertaken in the name of our entire Catholic people. It carries with it the unique approval of the two popes who have shared the sufferings and sacrifices of the Great War. Their blessing rests upon the great and holy enterprise and upon all who aid it, particularly in its first stages.

Not a few of us, it is hoped, will live to see this glorious temple consecrated to God's supreme honor and glory under the invocation of His Blessed Mother, but to all it will be a source of religious joy as it rises from the foundations and makes its way heavenward, one constant and irresistible cry to Mary Immaculate for her loving intercession with Jesus Christ in favor of a world torn by sin and doubt, but yet capable of returning to the saving Catholic faith and to that place in the Kingdom of God which Our Divine Redeemer died to secure for all mankind.

With sentiments of sincere esteem,

Yours faithfully in Christ,

✠ THOMAS J. SHAHAN,
Titular Bishop of Germanicopolis,
Rector of the Catholic University.

MISSION OF THE NATIONAL SHRINE

Many generous men and women, the architects, engineers, builders, and devoted co-workers in great numbers have put their hands right joyfully to the privileged work of building the National Shrine. With childlike confidence they have believed that this first national religious monument of divine worship, under the invocation of Mary Immaculate, will soon lift its head proudly among the many historic edifices of the nation's capital, and will assert with apostolic freedom the Divinity of Jesus Christ, the mission of His Church to mankind, and the law and the spirit of Christian purity of life.

They know that from this great church will go forth at all times the fearless assertion of the sinless birth of the ever-glorious creature who was to become the Mother of God, and as such to co-operate forever with the divine plan of redemption. On all sides of this noble site stretch away the imposing buildings of the University and the houses of a score of religious orders now located around this great Catholic educational center.

Other religious houses will arise from year to year, and ere long we shall behold the National Shrine of the Immaculate Conception rising amid Mary's numerous children of the priesthood, secular and religious, all trained to sound the praises of God's loveliest handmaiden and to preach the saving gospel of her Divine Son.

CHAPTER 9

APOSTOLIC DELEGATE BLESSES SITE

MORE than 6,000 Catholics attended the field Mass celebrated by Archbishop Bonzano, Apostolic delegate to the United States, in honor of the blessing of the site of the National Shrine of the Immaculate Conception on the grounds of the Catholic University on May 20, 1920.

A statue of Joan of Arc, whose canonization took place in Rome, was blessed by the representative of the Holy See immediately after the blessing of the site of the National Shrine. This statue was placed in the Salve Regina chapel at the University for the present and later placed in the Shrine.

Bishop Thomas J. Shahan, Rector of the University, delivered the sermon, and dwelt upon the peculiar fitness of the erection of a shrine to the Immaculate Conception in the United States at the present time. He called attention to the fact that Mary Immaculate is the especial patroness of the Catholic Church in the United States and that the Catholic University at its foundation was dedicated to her.

"At the present time," said Bishop Shahan, "when the modern world is, to a large extent, given over to corruption and impurity of various kinds; when obscenity in thought, speech, action and dress is, more than ever before, eating away at the sources of national power and strength, the erection of a shrine to the Immaculate Conception will stand forever as a mighty symbol of Christian purity of life and uprightness of thought and speech."

The Bishop then spoke of the campaign which has been carried on to obtain the funds required for the erection of the Shrine and of the enthusiastic response of the Catholics of the United States to the efforts of the building committee.

An interesting feature in connection with the services was the use of the small altar which was built in 1774 and originally set up in the home of the parents of Archbishop Carroll, of Baltimore, near Rock Creek, Maryland.

A choir of 487 voices furnished the music for the occasion under the direction of the Rev. Dr. A. L. Gabert, Professor of Plain Chant at the University. The choir was made up of the members of the affiliated religious communities of the University and of 100 children from St. Vincent's Orphan Asylum. The Rev. Dr. George A. Dougherty, Vice Rector of the University, was master of ceremonies.

Fifteen hundred Knights of Columbus and 600 members of the Daughters of Isabella from New York City travelled by special trains to attend the ceremonies. They were entertained at breakfast and dinner at the University. Their coming was in the nature of the first pilgrimage to the New Shrine.

The entire student body of the University took part in the ceremonies. On the site of the Shrine ropes were stretched to indicate the dimensions of the proposed structure.

Blessing the site of The Shrine on May 20, 1920, by the Apostolic Delegate to the United States, Archbishop (now Cardinal) Bonzano. Also on the platform are Bishop Shahan, Monsignor Hugh T. Henry, Monsignor Edward A. Pace, Rev. Peter McLain, Rev. Dr. Abel Gabert, Director of the Choir, and Rev. Dr. Bernard A. McKenna, Director of The Shrine. In the background is seen a portion of McMahon Hall.

TURNING THE SOD A NOTABLE EVENT

The pioneer workers for the Shrine by their generosity and cooperation made it possible to begin work of erecting a National Monument to America's special protectress, "the purest of God's creatures—His own Immaculate Mother."

On September 18, 1922, Rt. Rev. Bishop Shahan, Rt. Rev. Bishop McDevitt, and Rev. Dr. McKenna, a great number of Sisters and laity went down to the site, and after prayers had been recited and while the litany was being said, each one present turned a spadeful of the soil on the spot where some day will arise, in all beauty and majesty, the National Shrine of the Immaculate Conception.

The following were present: Elizabeth R. Kirk, Mrs. Charles R. Strong, Margaret J. Graney, Mrs. Mary A. Kiely, John T. Kiely, Mrs. Catherine Breen, Alice V. Breen, Edward J. Breen, Andrew Schwartz, R. F. Keppel, Louis M. Heyl, Theresa Beck, Mrs. John W. Herold, James T. Reilly, Joseph Haas, Mrs. Sophie Walters, Mrs. Susanna Reiff, Mrs. Anna Simansick, Mrs. Joseph Noebs, Mrs. Annie Streicher, Miss Mary A. Long, Miss Maura Woulfe, Mary A. Nugent, Mrs. B. J. Czyzewski, Mrs. B. Czyzewski, John R. Dinges, Sr., Joseph Schoeneman, Mrs. Frank C. Horigan, St. Aloysius Society by F. A. Weber, Sec., Sr. M. Camilla, Sr. Beatrice Marie, Sr. M. Joseph, Sr. M. Cecelia, Sr. M. Irenaeus, Sr. M. Lawrence, Anna R. Leahy, Mrs. Mary C. Trainor, Margaret M. Trainor, Katherine M. Walsh, Miss Sarah R. Kelly, Rosa G. Gahen, Miss Anna C. Cunnion, Wm. P. McGrath, Peter Pydzunski, Gertrude M. Sweeney, Mrs. Mary E. Kane, Mary C. Fennell, Margaret H. Heinstedt, Sr. M. Annunziata, O.S.F., Sr. M. Perpetua, O.S.F., Sr. M. C. Borromeo, O.S.F., Sr. M. Geraldine Leehan, O.S.A., Sr. M. Rita Barlow, Sr. M. P. O'Malley, Sr. Germain Dworing, Mrs. Margaret Gilmore, Mrs. Jeane Harkins, Mrs. Wm. Waugh, Mrs. Nellie Gaffey, Mrs. John S. Naughton, Miss Ursula Naughton, Mother M. Mechtilde, Sr. Mary Cletus, Mother F. Pascal, O.S.F., Sr. M. Philip Neri, Alice M. O'Haloran, Anna A. Cain, Vera E. Travers, C. L. Clabby, Thomas J. Kalhy, Sr. M. Basil, Sr. M. Genevieve, Sr. M. Clare, Sr. Aloysius Francis, S. Amelia Francis, Miss O'Farrell, Margaret A. Walsh, Eva M. Holley, Sr. M. Rita Barlow, Mrs. Amelia Marron, Sr. Aloysius Hudley, Sr. M. Maura McGrath, Sr. M. Johanna Glahn, O.S.F., Sr. M. Scholastica Bauman, O.S.F., Sr. M. Borromeo, C.I.M., Sr. M. Cecilia, C.I.M., Mary Ryan Cotter, Mary A. McCorriston, Sr. M. Rose, Sr. Mary Ludwina, Patrick F. O'Connell, William P. McGrath, John F. O'Donnell, Agnes McKenna, Sr. Patricia, Sr. Companion, Francis Knorski, Mrs. William E. Browne, Michael A. Chapman, Maurice A. Hughes, Philip, Agnes P., Louis J., Frank, Mrs. Mary Geyer, John O'Donnell, William Dudine, M. M. Brown, Rev. F. G. Bergs, Mrs. Rose Laurenson, Charles Claus, Nellie Conway, Marie I. Burch, Nannie B. Younger, Ethel Rooney, Miss Margaret Coffey, Mrs. Ethel Bitting, Bernadette Casey, Anna O'Keefe, Mrs. L. Glorius, Gloria Searles, Robert Wortman, Aloysius J. Muckelbauer, Frank G. Muckelbauer, Miss Effie Bailey, Lillian Brown, Dorothy Rooney, Godfrey F. Muckelbauer and Miss Rose McKenna.

CHAPTER 10

LAYING OF FOUNDATION STONE

THE Laying of the Foundation Stone of the National Shrine of the Immaculate Conception on September 23, 1920, was an event of the greatest historical and religious interest to the Catholics of the United States. Besides the intrinsic interest which came from the event itself, the distinguished visitors added a new element to this great occasion. As the Second Annual Meeting of the Hierarchy of the United States took place at the Catholic University, it afforded all who were at this meeting an opportunity of being present at the Laying of the Foundation Stone.

Many representatives of foreign countries, officials of the United States government, high officials and officers of the Army and Navy were present. More than 10,000 persons thronged the University campus.

The ceremonies, at which Cardinal Gibbons officiated and Cardinal O'Connell attended, marked one of the most notable religious events ever witnessed in the National Capital. Rt. Rev. John T. McNicholas, Bishop of Duluth, who delivered the sermon, scored the wave of materialism over the world, the rise of revolutionary doctrines of government and the laxity of the marriage tie, which, he declared, had given rise to erroneous standards of living.

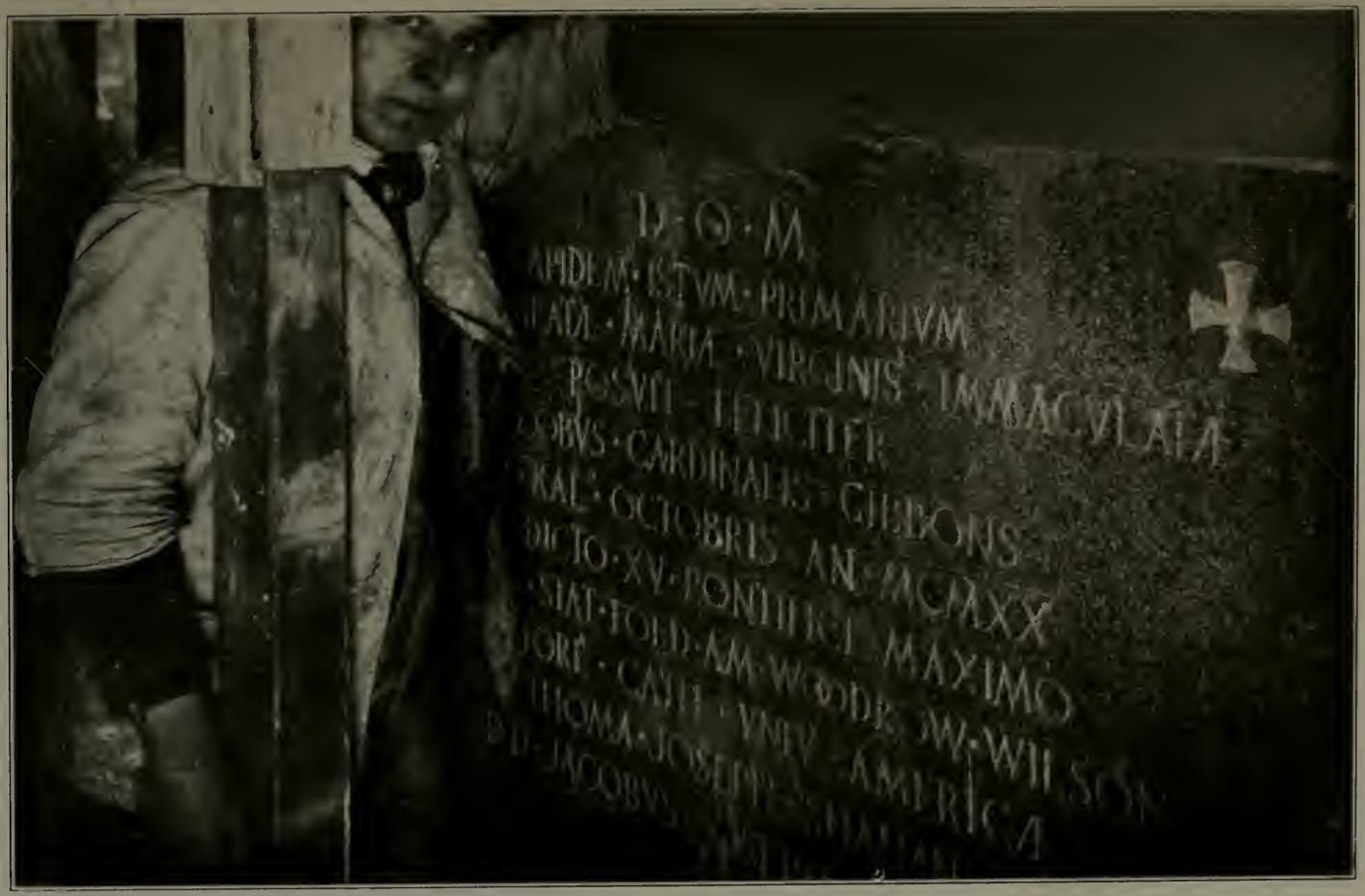
That portion of Catholic University campus on which some day will rise one of the most majestic ecclesiastical structures in the world, presented a peculiarly striking spectacle when the unusual gathering of church dignitaries and the vast concourse of spectators had gathered for the exercises which marked the first actual step toward the rearing of the great cathedral which in future years will dominate the slopes of the University Campus, in Washington.

Preparations for the structure had begun, and the ceremonies on September 23, 1920, centered around the spot where stood the huge block of granite in an excavated area around which were grouped platforms for the seating of church dignitaries and prominent guests.

A platform on which stood the crimson-covered thrones of two cardinals and the apostolic delegate was placed to the north of the foundation stone, with steps leading downward. Directly facing the seats of the church dignitaries was a large platform surmounted by a temporary pulpit. A plentiful use of American, as well as papal flags and floral decorations in the papal colors of white and gold, lent a striking background to the garb of the assemblage of Catholic hierarchy.

The ecclesiastics who took part marched in procession from Caldwell Hall, the residence of the officers of the University, to the site of the Shrine, which lies southward and on the most commanding eminence of the campus.

First came members of religious orders of men who took their places below the pulpit. Following were more than fifty archbishops and bishops. Immediately preceding Cardinals Gibbons and O'Connell walked a delegation of



Workman holding Foundation Stone in place. The inscription can be distinctly read. The stone was the gift of Joseph Sexton. It can be seen at the northeast entrance to The Crypt, where it is visited yearly by many thousands of persons.

Knights of Columbus of the fourth degree, wearing the regulation dress of silk hats, frock coats and swords.

Opening remarks by the Rt. Rev. Thomas J. Shahan, Rector of the University, followed the entry of the clergy. Bishop Shahan welcomed the civil and clerical dignitaries, and pointed out the peculiar significance of the occasion which marked the actual beginning of the erection of a church of national importance, for which Catholics have planned for many years.

Two cablegrams were read by Bishop Shahan, one from Pope Benedict XV and one from Cardinal Bourne, of Westminster, England. Both were addressed to Cardinal Gibbons, the senior member of the Catholic hierarchy of America. The cable from the Pope read:

"The Holy Father was greatly pleased to learn of the laying of the foundation stone of the National Shrine of the Immaculate Conception, and gladly grants his apostolic blessing to Your Eminence, the clergy and faithful present at the sacred ceremonies and to the zealous promoters and benefactors of the work."

The message was signed by Cardinal Gasparri, Papal Secretary of State. Cardinal Gibbons received from Cardinal Bourne the following: "Pray God grant blessing and success National Shrine War Memorial."

Walking between the Knights of Columbus, who were drawn up on either side of the steps with swords at salute, Cardinal Gibbons descended to the place where the foundation stone stood and read the blessing of the stone, while the choir from the University chanted.

As the Cardinal pronounced the words of blessing over the stone, he touched each side with a silver trowel. When the large granite block had been prepared for final placing on the concrete base, it was lowered by special apparatus.

The ceremonies of the laying of the foundation stone over, Bishop McNicholas mounted to the pulpit and delivered the sermon, which outlined in a general way the aims of devotion Catholics pay to the Blessed Virgin, under the title of "Mary Immaculate," in which name is dedicated the Shrine. The bearing of that devotion on a world of ever-changing standards and theories of living was his theme.

The need of religion in university life of the country was emphasized by Bishop McNicholas. "A curse of the century past," he said, "has been the so-called new freedom, that has liberated man from the supernatural and extinguished the light of divine faith by perverting his nature through the indulgence of his worst passions. Revolutionary movements promise what is clearly impossible—absolute equality among men and the equal distribution of earthly possessions. They would abolish the distinction of nations, break asunder the bonds of family ties, and set children free from the authority of the home.

"Women are seeking a freedom that is excessive. Let women have all the freedom possible, provided it makes them more perfect and noble. Injustice and lack of charity have carried on a traffic in slavery throughout the centuries. The poor and laboring classes have been treated as if they were not possessed of human and immortal souls."

The foundation stone, a huge block of Milford granite, was donated by James Sexton, of Stratford, Conn., who was present with his two sons, Vincent, a second lieutenant of aviation; Leo, a naval seaman, and his nephew, William S. Fitzgerald, a private of infantry.

Embassies represented were those of England, France, Italy, Russia, Japan, Siam, Brazil, Argentina, Chile and Peru. Ministers of Bulgaria, Cuba, Guatemala, Honduras, Poland, Serbia, Venezuela, and charge d'affaires of Belgium, Bolivia, Colombia, Czechoslovakia, Finland, Greece, The Netherlands, Panama, Roumania, and Switzerland were also present; also the counselor of China. Canada was represented by Sir Francois Lemieux, Chief Justice of the Supreme Court of Quebec. American representatives were Justice Joseph McKenna, of the Supreme Court; Admiral W. S. Benson, chairman of the Shipping Board; Admiral McGowan, Maj. Gen. Tasker S. Bliss, Brig. Gen. I. W. Littell, and Col. H. P. Birmingham, of the Soldiers' Home, with a delegation of five veterans of the Indian and five veterans of the civil war.

The Knights of Columbus were represented by Morris McAuliffe, State Deputy of the District; William S. Aumen, State Deputy of Maryland, and Daniel J. Callahan, Supreme Treasurer. In the guard of honor were Charles W. Darr, master of the fourth degree of the District; Michael D. Schaeffer, and Maj. C. E. Edwards, marshal of the fourth degree.

As the Shrine will stand as the monument to the religious ferver of the Catholic women of the United States, the exercises were in charge of the International Federation of Catholic Alumnae, under the direction of the Very Rev. Bernard A. McKenna. Prominent members of the federation present were Mrs. James J. Sheeran, of Brooklyn, president; Miss Mary E. Brennan, business manager, and the Countess Eleanor Colgan, of New York, and Miss Anna E. Phelan, of the Women's Catholic Order of Foresters.

Chairmen of committees in charge were Mrs. Ray Heiskell and Misses Florence Colford, Regina Sullivan, Elizabeth C. Kearney, Edna J. Sheehy, Loretta Fitzgerald, Alma Happ, Dorothy Butler and Helen O'Connell.

Cardinal Gibbons was attended by the Rt. Rev. Mgrs. Edward McGolrick, of Brooklyn, and Frank Van Antwerp, of Detroit. The benediction was given by the Rt. Rev. Denis J. Dougherty, of Philadelphia.

A bronze medal was struck to commemorate the date of the Laying of the Foundation Stone of the National Shrine of the Immaculate Conception and was sold on the grounds during the day.

CLERGY INVITED TO PARTICIPATE

The following letter was sent to all the clergy of the United States. They were cordially invited to be present at the laying of the Foundation Stone of the National Shrine on September 23, 1920, at 3 p. m.

Reverend Dear Father:

Towards the close of last July, I had the honor of addressing a letter to all our Catholic clergy inviting them to take part in the erection of the National

Shrine of the Immaculate Conception at Washington, by providing the High Altar which will represent in some measure your priestly devotion to the Mother of God and the Queen of the Clergy.

The response has been most encouraging, not a few contributing at once the suggested sum of twenty-five dollars, while some made a greater sacrifice. Many distributed their offering over a period of two to five years, and from a host of priests came letters of approval and encouragement which honor them greatly before God and Mary. In sending out this appeal no discrimination was made between the secular and the religious clergy, understanding that the latter can contribute their helpful prayers and can encourage pious and generous people to contribute according to their means. Secular priests also, when circumstances prevent them from contributing, can exhibit by their prayers, sympathy and encouragement, the profound devotion they have always had for the Mother of God.

Directly or indirectly over 21,000 Catholic priests can accomplish without difficulty the pleasing task of raising a splendid altar to the honor of God under the invocation of His Blessed Mother to whom every priest is indebted spiritually and temporally. Meantime, their generous interest will greatly edify and encourage the Catholic people, susceptible always to the example of the clergy. Our common devotion to Mary Immaculate will surely bring its own reward in greater unity and harmony of religious effort and in more abundant graces, public and private, through the intercession of the Mother of God.

Many priests have voluntarily made known to their people that at the National Capital there is soon to rise a monument of surpassing grandeur and beauty in honor of Mary Immaculate, and have encouraged them to help generously a work of such significance for our faith and for Mary's public honor.

It is the first common religious work of a national character that we have undertaken; let it be a success, and let us rank at once with other Catholic people who have bequeathed to the present generation many such noble churches of more than local service, at once broadly active centers of religious worship, glorious museums of art, refuges of those who seek forgiveness or consolation, and eternal witnesses to the piety, zeal and generosity of those who built them.

I am most grateful in the name of our Blessed Mother to every member of the Reverend Clergy who has in any way cooperated in the building of the National Shrine of the Immaculate Conception, and I make of them all a daily memento, asking our Lord to bless abundantly all their good works of religion, education and charity.

The Holy Mass is offered twice every week, on Mondays and Saturdays, for all benefactors of this good work, living and dead.

Very sincerely yours in Christ,

✠ THOMAS J. SHAHAN,
Rector of the Catholic University.

Feast of Our Lady of Mt. Carmel.
July 16, 1920.

Procession before laying of Foundation Stone. In center, Cardinal Gibbons, celebrant, attended by Monsignor Edward McGolrick of Brooklyn and Monsignor F. J. Antwerp of Detroit. In front, center, Cardinal O'Connell of Boston, attended by Monsignor Edward A. Pace and Monsignor Michael J. Splaine, followed by Monsignor R. J. Haberlin, D.D., Cardinal O'Connell's secretary.

FROM THE MOUNTAIN TO THE SHRINE

The Foundation Stone of the National Shrine of the Immaculate Conception is a splendid block of New Hampshire granite, most carefully selected, and quarried at Milford. The highly polished surface bears a Latin inscription the effect that—"This first stone of the Church of Blessed Mary, the Immaculate Virgin, was happily placed in position by Cardinal Gibbons, Benedict XV being Pope, Woodrow Wilson, President of the United States, and Bishop Shahan, Rector of the Catholic University, the stone being donated by James Joseph Sexton."

On its way to Stratford, Connecticut, where it was cut and prepared in the shops of Mr. Sexton, the great block was viewed by many thousands of school children. On Wednesday, September 15, it was placed on a new motor-truck and stationed at the door of St. James' Church, Stratford, where Rev. M. J. O'Connor sang High Mass for its happy arrival at the Shrine.

Passing through New York, decorated with American and Papal flags, it was treated with great honor. For a short while traffic was suspended on Fifth Avenue, while the great truck, preceded by a bicycle squad of police, speeded on through a dense lane of many thousand spectators. Here and there, as it slowed up at the intersection of streets, devout persons hastened to touch the Foundation Stone reverently and blessed themselves. Arriving at St. Patrick's Cathedral, Archbishop Hayes, surrounded by bishops and prelates and clergy, received the party, and blessed the stone. The scene was photographed and appeared in the daily papers of the next day.

At the Baltimore Cathedral Cardinal Gibbons received the precious gift, surrounded by priests, and bestowed his blessing on it.

It arrived safely on the site of the Shrine at 4 o'clock, Sunday afternoon, September 19, after a journey of four days, during which time it is calculated that over a million persons viewed the beautiful stone, among them 100,000 children of the schools, public and parochial. Twice on its journey the protection of Mary Immaculate was experienced by the travelers. As they descended a steep curving hill near the Susquehanna River, the brakes proved unmanageable, and the powerful truck sped down hill at the rate of 40 miles an hour. Death and destruction seemed imminent, when purely by the intercession of Mary Immaculate, to whom they fervently prayed, control of the brakes was secured, and the precious burden was saved from ruin.

Again, it was the original intention to have the traveling party received by Mayor Hylan at the Sub-Treasury in Wall Street, in front of the statue of George Washington, on the day of the great explosion in Wall Street, and at noon, the very hour of its occurrence. This date was afterwards changed to the following day. Had the original date been kept, the travelers and the Foundation Stone would have been involved in the awful disaster that cost so many American lives.

Every Catholic feels naturally that these good omens of the powers and love

of our Blessed Mother presage a happy completion of the great church which is this day begun in her honor.

The Foundation Stone is 5 feet long, 3 feet high, and 2 feet 4 inches in width. Its donor, Mr. James Joseph Sexton, is a descendant of Gen. John Sullivan of the American Revolution, and of Governor Thomas Talbot of Massachusetts. He is ardently devoted to the absolute independence of Ireland, and donates the Foundation Stone with great confidence that, long before the National Shrine is completed, Ireland will again be a free and independent people, owing to the intercession of Mary Immaculate, whom its people love so tenderly and venerate with so much devotion.

DETAILS OF LAYING THE FOUNDATION STONE

The foundation stone, sometimes called cornerstone, is the first block of stone placed in the foundation of a new church. The ceremony is very ancient and has been practiced for over a thousand years. A cavity is made in the stone in which are placed an attest on parchment recording the act of laying the stone; current coins also and other memoranda are usually inserted. When the stone is ponderous it is suspended over the foundation by a chain or rope attached to a derrick and is held at a convenient height so that the celebrant may trace with a trowel three crosses on each side of its six sides. The stone should be set in the foundation not far from the altar, usually where the walls of the apse and transept meet.

In preparation for this solemn event the following were provided: A wooden cross about 6 feet high; a carpet with seat and cushion; a table with white cloth; a vessel of water to be blessed; a small dish of salt; holy water vase and sprinkler; a water ladle; a large towel; small slab for the cavity, cement, and small trowel; the Roman Pontifical containing the ceremony; hand candlestick with lighted candle; formulas of episcopal blessing and indulgence; processional cross; two lighted candlesticks; vestments for the Bishop and ministers. A mason and attendants were present to lay the foundation stone properly.

The procession of Bishop, ministers and clergy goes to the place of the ceremony where the Bishop is seated, and the blessing of the water begins. The salt is exorcised and blessed, likewise the water, after which the blessed salt is dropped three times into the water in the shape of a cross, with recital of five beautiful prayers.

The Bishop with his ministers faces the wooden cross, sprinkles with holy water the ground on which the high altar of the new church will be erected, recites a prayer and goes to the place of the foundation stone.

After reciting two prayers, the Bishop sprinkles with holy water the foundation stone, right, middle and left, and then with the trowel makes three crosses on each of the six sides of the stone, saying for each side, "In the name of the Father and of the Son and of the Holy Ghost," to which the ministers reply, "Amen," after which the Bishop recites the following prayer: "Bless, O Lord, this creature of stone and grant by the invocation of Thy holy name that all who with a pure mind shall lend aid to the building of this church may

obtain soundness of body and health of their soul, through Christ our Lord, Amen!" Then the metal case described above is placed in the cavity of the block and the mason closes the opening with a properly fitted slab. The Bishop now kneels facing the large wooden cross, and the Litany of the Saints is said, after which the Bishop recites a prayer and the 126th Psalm is said, "Except the Lord build the house they labor in vain that built it.

"Unless the Lord keep the city, he watcheth in vain that keepeth it.

"It is vain for you to rise before light; rise ye after you have sitten, you that eat the bread of sorrow.

"When he shall give sleep to his beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

"As arrows in the hand of the mighty, so the children of them that have been shaken.

"Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate."

The Bishop with his attendants goes to the place of the foundation stone, and putting his right hand on it while it is being lowered into its place, says, "In the faith of Jesus Christ we place this first stone in the foundation." He blesses it three times, saying, "In the Name of the Father, and of the Son and of the Holy Ghost," recites a prayer and sprinkles the stone, middle, right and left, saying, "Thou shalt sprinkle me with hyssop and I shall be cleansed, thou shalt wash me and I shall be made whiter than snow." While the 50th Psalm is being said the mason embeds the stone firmly so that it cannot be removed from its place.

MISERERE

(The repentence and confession of David after his sin. The fourth penitential psalm)

1. Unto the end a psalm of David.

2. When Nathan the prophet came to him, after he had sinned with Bethsabee. (Kings xii.)

3. Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

4. Wash me yet more from my iniquity, and cleanse me from my sin.

5. For I know my iniquity, and my sin is always before me.

6. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when they art judged.

7. For behold I was conceived in iniquities; and in sins did my mother conceive me.

8. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

9. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

10. To my hearing thou shalt give joy and gladness and the bones that have been humbled shall rejoice.

Cardinal Gibbons descending the steps to prepare for vesting just before Foundation Stone laying, accompanied by the Master of Ceremonies, Monsignor George A. Dougherty, Vice-Rector of the Catholic University. At right of Cardinal are Charles J. Darr, State Deputy, and Fourth Degree Knight George J. Weschler, members of the Knights of Columbus Fourth Degree Guard of Honor.

11. Turn away thy face from my sins, and blot out all my iniquities.

12. Creat a clean heart in me, O God: and renew a right spirit within my bowels.

13. Cast me not away from thy face; and take not thy holy spirit from me.

14. Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15. I will teach the unjust thy ways: and the wicked shall be converted to thee.

16. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

17. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

18. For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

19. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

20. Deal favourable, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

21. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

During the recitation of the 86th Psalm the Bishop makes a circuit of the first part of the foundations, sprinkling them with holy water, recites a prayer, and repeats this ceremony for the second part of the foundations. He then says a prayer and while the 121st Psalm is being recited, the Bishop sprinkles the third part of the foundations and returns to the large wooden cross.

FUNDAMENTA EJUS

(The glory of the church of Christ)

1. For the sons of Core, a psalm of a canticle. The foundations thereof are in the holy mountains:

2. The Lord loveth the gates of Sion above all the tabernacles of Jacob.

3. Glorious things are said of thee, O city of God.

4. I will be mindful of Rahab and Babylon knowing me.

Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.

5. Shall not Sion say: This man and that man is born in her? and the Highest himself hath founded her.

6. The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

7. The dwelling in thee is as it were of all rejoicing.

Facing in the direction of the main entrance of the church, the Bishop invokes the divine blessing on the building, intones the hymn, "Veni Creator Spiritus," and recites two prayers. Then follows the sermon, and the people are exhorted to contribute to the erection of the new church.

After the sermon the Bishop pronounces the Episcopal blessing, and the deacon publishes the indulgence usually granted on solemn occasions. The "Te Deum" is then sung, the Bishop puts off his vestments, and the ceremony is finished.

LAETATUS SUM IN HIS

(The desire and hope of the just for the coming of the kingdom of God, and the peace of his church)

1. I rejoiced at the things that were said to me: We shall go into the house of the Lord.

2. Our feet were standing in thy court, O Jerusalem.
3. Jerusalem, which is built as a city, which is compact together.
4. For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.
5. Because their seats have sat in judgment, seats upon the house of David.
6. Pray ye for the things that are for the peace of Jerusalem: and abaundance for them that love thee.
7. Let peace be in thy strength: and abundance in thy towers.
8. For the sake of my brethren and of my neighbors, I spoke peace of thee.

DIGNITARIES OF CHURCH AND STATE

List of Prelates Present

His Eminence, James Cardinal Gibbons, Abp., Baltimore.
His Eminence, William Cardinal O'Connell, Abp., Boston.

Eleven Archbishops

The Most Rev. Jeremiah J. Harty, Omaha.
The Most Rev. John J. Glennon, St. Louis.
The Most Rev. Sebastian G. Messmer, Milwaukee.
The Most Rev. Henry Moeller, Cincinnati.
The Most Rev. Edward J. Hanna, San Francisco.
The Most Rev. George W. Mundelein, Chicago.
The Most Rev. John W. Shaw, New Orleans.
The Most Rev. Dennis J. Dougherty, Philadelphia.
The Most Rev. Austin Dowling, St. Paul.
The Most Rev. Patrick J. Hayes, New York.
The Most Rev. Albert A. Daeger, O.F.M., Santa Fe.

Fifty-Six Bishops

province of baltimore

The Rt. Rev. Patrick J. Donahue, Wheeling.
The Rt. Rev. John J. Monaghan, Wilmington.
The Rt. Rev. Denis J. O'Connell, Richmond.
The Rt. Rev. Michael J. Curley, St. Augustine.
The Rt. Rev. William T. Russell, Charleston.
The Rt. Rev. Leo Haid, V. Apost. of N. Carolina.
The Rt. Rev. Owen B. Corrigan, Auxiliary of Baltimore.

province of boston

The Rt. Rev. Thomas D. Beaven, Springfield.
The Rt. Rev. Louis S. Walsh, Portland.
The Rt. Rev. George A. Guertin, Manchester.
The Rt. Rev. Daniel F. Feehan, Fall River.

The Rt. Rev. Joseph J. Rice, Burlington.
The Rt. Rev. John J. Nilan, Hartford.
The Rt. Rev. William A. Hickey, Coadjutor of Providence.
The Rt. Rev. J. G. Murray, Auxiliary of Hartford.

PROVINCE OF CHICAGO

The Rt. Rev. Peter J. Muldoon, Rockford.
The Rt. Rev. Henry Althoff, Belleville.

PROVINCE OF CINCINNATI

The Rt. Rev. John P. Farrelly, Cleveland.
The Rt. Rev. Jospeh Chartrand, Indianapolis.
The Rt. Rev. Edward D. Kelly, Grand Rapids.
The Rt. Rev. Joseph Schrembs, Toledo.
The Rt. Rev. Michael J. Gallagher, Detroit.
The Rt. Rev. Ferdinand Brossart, Covington.

PROVINCE OF DUBUQUE

The Rt. Rev. Charles J. O'Reilly, Lincoln.
The Rt. Rev. James Davis, Davenport.

PROVINCE OF MILWAUKEE

The Rt. Rev. Joseph M. Koudelka, Superior.

PROVINCE OF NEW ORLEANS

The Rt. Rev. Edward P. Allen, Mobile.
The Rt. Rev. Theophile Meerschaert, Oklahoma.
The Rt. Rev. Cornelius Van De Ven, Alexandria.
The Rt. Rev. John B. Morris, Little Rock.
The Rt. Rev. Christopher E. Byrne, Galveston.
The Rt. Rev. Jules B. Jeanmard, Lafayette.

PROVINCE OF PHILADELPHIA

The Rt. Rev. Michael J. Hoban, Scranton.
The Rt. Rev. J. F. Regis Canevin, Pittsburgh.
The Rt. Rev. Philip R. McDevitt, Harrisburg.
The Rt. Rev. John M. Gannon, Erie.

PROVINCE OF ST. LOUIS

The Rt. Rev. Thomas F. Little, Kansas City.

PROVINCE OF NEW YORK

The Rt. Rev. John J. O'Connor, Newark.
The Rt. Rev. Thomas F. Hickey, Rochester.
The Rt. Rev. Thomas J. Walsh, Trenton.

The Rt. Rev. Edmund F. Gibbons, Albany.
The Rt. Rev. William Turner, Buffalo
The Rt. Rev. Joseph H. Conroy, Auxiliary of Ogdensburg.

PROVINCE OF OREGON CITY

The Rt. Rev. Mathias G. Lenihan, Great Falls.
The Rt. Rev. John P. Carroll, Helena.
The Rt. Rev. Joseph F. McGrath, Baker City.
The Rt. Rev. Daniel M. Gorman, Boise.

PROVINCE OF ST. PAUL

The Rt. Rev. Joseph F. Busch, St. Cloud.
The Rt. Rev. Patrick F. Heffron, Winona.
The Rt. Rev. Jeremiah J. Lawler, Lead.
The Rt. Rev. John T. McNicholas, O.P., Duluth.

PROVINCE OF SAN FRANCISCO

The Rt. Rev. Joseph S. Glass, C.M., Salt Lake.

PROVINCE OF SANTA FE

The Rt. Rev. J. Henry Tihen, Denver.
The Rt. Rev. Thomas J. Shahan, rector of The Catholic University, Washington, D. C.
The Rt. Rev. William A. Jones, O.S.A., Porto Rico.
The Rt. Rev. J. R. Da Silva, Trajanopolis.

Among the distinguished guests present were representatives of

The Holy See:
Most Rev. John Bonzano, D.D.,
Apostolic Delegate.

The White House and State Department:
Mr. Merle Smith.

DIPLOMATS PRESENT

Spanish Ambassador and Dean of Diplomatic Corps in U. S. A.
Señor Don Juan Riaño y Gayangos and staff of the Embassy.
Chilian Ambassador:
Señor Don Beltran Mathieu.
Madame Mathieu.
Argentinian Ambassador:
Señor Dr. Thomas Le Breton.
Japanese Ambassador:
Baron Kijuro Shidehara.
Peruvian Ambassador:
Señor Don Frederico Alfonso Pezet.

Cardinal Gibbons vesting at the Foundation Stone laying. At extreme left is Rev. Dr. Bernard A. McKenna, who directed the arrangements. He is speaking to Monsignor George A. Dougherty, Master of Ceremonies.

Brazilian Ambassador:

Senhor Augusto Cochrane de Alencar and staff of the Embassy.

French Embassy:

The Prince de Béarn et de Chalais, Chargé d'Affaires of France.

Belgium Embassy:

Mr. Charles Symon, Chargé d'Affaires of Belgium.

Italian Embassy:

Signor Giuseppe Brambilla.

Wife and daughter.

British Embassy:

Mr. R. L. Craigie, Secretary and Representative of the Ambassador, and two ladies.

Minister of Guatemala:

Señor Don Joaquin Mendez.

Señor Don Luis Toledo Herrarte, Ex-Minister of Foreign Affairs, and wife.

Minister of Cuba:

Señor Dr. Carlos Manuel de Céspedes and a cousin.

Minister of Venezuela:

Señor Dr. Santos Dominici.

Minister of Bulgaria:

Dr. Stephan Panaretoff.

Minister of Honduras:

Señor Don Antonio Lopez Gutierrez and family (six persons).

Minister of Serbs:

Dr. Slavoko Y. Grouitch.

Madame S. Y. Grouitch.

Chargé d'Affaires of Greece:

Mr. Tsamados.

Chargé d'Affaires of Netherlands:

Dr. W. H. de Beaufort.

Chargé d'Affaires of Poland:

Mr. Francis Pulaski and all of the staff of the Legation.

Chargé d'Affaires of Switzerland:

Dr. Conrad Jenny and all of the staff of the Legation.

Chargé d'Affaires of Czechoslovakia:

Mr. Karel Halla.

Chargé d'Affaires of Bolivia:

Señor Alberto Cortadellas.

Chargé d'Affaires of Roumania:

Mr. Nicholas Lahovary.

Swedish Legation:

Represented by Mr. J. de Lagerberg, Secretary.

CABLEGRAM FROM THE HOLY FATHER

To Cardinal Gibbons:

The Holy Father was greatly pleased to learn of the Laying of the Foundation Stone of the National Shrine of the Immaculate Conception, and glad to grant the Apostolic Blessing to your Eminence, the clergy and faithful present at the sacred ceremony, and to the zealous promoters and contributors of the holy work.

CARDINAL GASPARRI.

MT. CARMEL RELIC IN FOUNDATION STONE

Among the objects placed in the Foundation Stone of the National Shrine of the Immaculate Conception at the great ceremony on September 23, was a small block of marble from the Mount Carmel in Palestine, the most ancient of Shrines of Our Blessed Mother. Since Apostolic days holy men have venerated the Mother of God on this wonderful picturesque mountain overlooking the Mediterranean and from a very early date were known at Tome as the "Friars of Our Lady of Mount Carmel," of the Carmelite orders. This stone with its proper attestation was donated by the Carmelite nuns of San Jose, California, and forms an admirable link with the primitive Christian society of Palestine, the small knot of the believers who were on the morrow of the Crucifixion persevering in one mind in prayer with women and Mary the Mother of Jesus, and with His brethren. (Acts i, 14.)

A large and interesting film spreads the history of the National Shrine, including the laying of the Foundation Stone. It is perhaps the one scene apart from the Golden Jubilee of Cardinal Gibbons, in which the greater part of our Catholic hierarchy is seen.

"AMERICA'S STORY" CITES SHRINE

In America's Story, history text for the lower grades of Catholic Schools, prepared by William H. J. Kennedy, Ph.D., dean of the Teachers' College of the City of Boston, and Sr. Mary Joseph, Ph.D., of the Sisters of St. Dominic, Caldwell, N. J., the Catholic University and the National Shrine are mentioned, as follows:

"The national central head of all Catholic education in the United States is the Catholic University of America, founded in 1887, in Washington, D. C.

"More than fifty years ago our American Catholic bishops placed the Church in the United States under the protection of the Blessed Virgin. On the grounds of the Catholic University there is being erected today the National Shrine of the Immaculate Conception. The foundation stone of this edifice was laid on September 23, 1920, by Cardinal Gibbons in the presence of all our bishops and a large gathering of the clergy and laity of the country. When completed, the National Shrine will be one of the great churches of the world."

On the raised stand is seen Cardinal Gibbons under the central canopy, Cardinal O'Connell to his right and the Apostolic Delegate (now Cardinal) Bonzano to his left. In back and around are more than 100 Archbishops and Bishops. On either side of the steps leading to the Foundation Stone are Fourth Degree Knights of Columbus as a Guard of Honor. This gathering faces another stand from which Bishop McNicholas, now Archbishop of Cincinnati, was preaching the sermon.

CHAPTER 11

CHRONOLOGY OF THE SHRINE AND CRYPT

THE FIRST SUGGESTION

THE first suggestion for erection of a great National Shrine to Our Blessed Mother was made by Rev. J. J. Aboulin, C.S.B., of Detroit, Mich. He proposed the idea to Monsignor F. J. Van Antwerp, L.L.D., vicar general of the Detroit diocese and pastor of Our Lady of the Rosary parish, who agreed to write to Cardinal Gibbons, with whom he was well acquainted. This letter was accompanied by $1,000 as the first subscription.

August 15, 1913—Assumption Day.—Pope Pius X in private audience heard Bishop Shahan, Rector of the Catholic University, describe plans for National Shrine, and bade the Bishop assure all collectors and contributors of his deep paternal solicitude for success of the undertaking, and granted them cordially his Apostolic benediction.

December 20, 1913.—Archbishop John J. Keane, who laid the first stone of the Catholic University, wrote from his See in Dubuque, Iowa, enthusiastically supporting the project and earnestly appealing to every Child of Mary "to cooperate in the blessed work."

December 26, 1913.—Cardinal Gibbons rejoiced at "the zeal and devotion with which the Catholic Women of the United States have taken up the task of building a noble church in honor of the Immaculate Queen of Heaven."

January, 1914.—The Salve Regina was published for the first time, as an organ through which progress made in collecting funds, in building the Shrine, and in interesting all the people of this country in thus honoring The Immaculate Conception would be recorded. Collections at that date amounted to $22,000.

February 6, 1914.—Cardinal Farley of New York expressed the hope that "when the University Church is completed no part of the country will have had a larger share in its erection than our Catholic Women of New York."

July 8, 1914.—Pope Pius X signed an apostolic letter commending the Shrine campaign saying "nothing could be more useful to the church or further more helpfully the welfare of the Republic."

February 15 to March 1, 1915.—Tentative plans for the National Shrine were exhibited in New York in the Dreicer Building, nearly opposite St. Patrick's Cathedral. Cardinal Farley opened the exhibition.

April, 1915.—Plaster model of the tentative Shrine was exhibited in the Palace of Education at the Panama-Pacific Exposition in San Francisco.

April 24, 1915.—Archbishop Hanna addressed more than 400 Catholic Women in the California Building at the San Francisco Exposition urging their heartiest cooperation in building a "splendid monumental church in honor of Mary Immaculate at the National Capital."

April, 1915.—The Pittsburgh Chapter of the National Organization of Catholic Women for the purpose of building the Shrine commenced work.

April 27, 1915.—A Detroit Chapter of the National Organization of Catholic Women for the Shrine was instituted.

April 30, 1915.—A Buffalo Chapter of the National Organization of Catholic Women was formed to work for the Shrine, after a meeting under the auspices of the Catholic Women's Saturday Club, at which telegrams from Cardinals Gibbons, of Baltimore, and Farley, of New York, were received.

March 10, 1915.—Bishop James A. McFaul, of Trenton, heartily endorsed the solicitation of funds by the New Jersey Chapter.

March 13, 1915.—Bishop John J. O'Connor, of Newark, commended the "pious work" of helping to erect the National Shrine to the Catholics of his diocese.

July, 1915.—Rev. Bernard A. McKenna, assistant pastor of St. Teresa's Church, in Philadelphia, was appointed secretary to Bishop Shahan, with special charge of the work on the National Shrine.

December 10, 1915.—Rev. C. H. McKenna, O.P., appealed to all members of the Holy Name Society to contribute towards the erection of the Shrine.

January, 1916.—The Salve Regina entered upon its third year as a sixteen-page periodical instead of the original eight pages.

February 11, 1916.—Bishop Shahan formally acknowledged first substantial contribution from Holy Name men, the sum of $200, from the Diocesan Union of the Holy Name Society, of Brooklyn and Long Island.

April, 1916.—Chapters of the National Organization of Catholic Women in support of the Shrine had been organized in New York, Detroit, Buffalo, San Francisco, Pittsburgh, Indianapolis, Port Huron, and in New Jersey at Elizabeth, Hackensack, Newark, New Brunswick, Passaic and Clifton, Paterson, Plainfield, Montclair, Jersey City, Camden and Roselle.

December, 1916.—Collections for the Shrine amounted to $58,183.67.

April 4, 1917.—Check from New York Chapter for $4,614.61 brought its contributions to a grand total of $10,162.61.

May 3, 1917.—A check for $100 from the Detroit Chapter brought its contributions up to $380.

June 15, 1917.—The first chalice for the Shrine, made from old gold and silver and gifts of jewelry, was formed with the names of donors placed in the stem.

June 15, 1917.—Collections for the Shrine totaled $72,109.49.

June 23, 1917.—The Apostolic Delegate, Most Rev. John Bonzano, D.D.,

visited the SALVE REGINA office and gave his blessing to the work. He was accompanied by Archbishop Ceretti, the first Apostolic Delegate of the Catholic Church in Australia, who had recently been appointed by the Pope as Secretary of Extraordinary Ecclesiastical affairs; Monsignor Cossio, auditor of the Apostolic Delegation; Monsignor Bernardini and Father Floersch, secretary to the Apostolic Delegate.

August 2, 1917.—In the death of Mrs. Anna McKenna, of Philadelphia, the Shrine lost one of its earliest and most zealous contributors and workers.

December 8, 1917.—On the feast of the Immaculate Conception, the first chalice made from contributions of jewelry was delivered.

December 8, 1917 (ten years prior to the date on which this history of the Shrine is published).—The first public Mass was said in honor of the Shrine of the Immaculate Conception in one of the parlors of Caldwell Hall, Catholic University. The chalices and other sacred vessels presented to the Shrine and the vestments were displayed in Caldwell Hall. The Mass was celebrated by Father McKenna and was attended by representatives of chapters from all parts of the United States. The vestments worn were presented to Bishop Shahan at his consecration. The chalice used was an heirloom in the bishop's family, having been made in Ireland and in use since 1804, a quarter of a century before Catholic emancipation.

March, 1918.—A triduum of Masses was inaugurated in the temporary Shrine chapel for the American youth in the World War.

March 13, 1918.—A special committee of the Board of Trustees of the Catholic University, with Rt. Rev. Denis J. Dougherty, D.D., Bishop of Buffalo, as chairman, considered various important subjects connected with the building of the Shrine.

March 20, 1918.—Considerable impetus to the Shrine building was given through the benefaction of George L. Duval of New York, in founding a Chair of the Immaculate Conception in the Catholic University to teach the life and example of the Blessed Virgin, with a collateral fund for acquisition of a Mariana Library of cognate literature.

April 10, 1918.—The Board of Trustees in annual meeting, with Cardinals Gibbons, Farley and O'Connell present, heard the report of the special committee on the Shrine and gave hearty encouragement to continued efforts.

May 1, 1918.—The Chair of the Immaculate Conception was inaugurated by Bishop Shahan in the assembly room in McMahon Hall, with Rev. Bernard A. McKenna, S.T.L., in charge of weekly conferences in Divinity Hall.

May 1, 1918.—Small Salve Regina Chapel erected especially to contain votive lights before the statue of the Immaculate Conception. First sod turned by Bishop Shahan on May 1, and chapel used for services on May 24, Feast of Our Lady, Help of Christians.

May 24, 1918.—Feast of Our Lady, Help of Christians. Mass was celebrated at the University for the Shrine benefactors and for "Our Boys" in the Army and Navy.

June, 1918.—The pastor and people of old St. Joseph's Church, Buffalo, N. Y., set a notable example by being the first parish to make a contribution to the Shrine. The amount was $1,089.50.

June, 1918.—The Feast of the Sacred Heart, the children from St. Vincent's Home under the care of the Sisters of Charity were the first pilgrims to the Shrine, singing the praises of the Sacred Heart and His Immaculate Mother at the Salve Regina Chapel.

September 8, 1918.—On the Feast of the Nativity of the Blessed Virgin Mary, the collection for the Shrine reached the sum of $100,000.

November 20, 1918.—In a letter signed by Cardinal Gibbons as Chancellor the Trustees of the Catholic University appealed to all the Catholic people to assist in the erection of the Shrine as a Victory Memorial, as the people of Catholic France fulfilled a national vow by the erection of a splendid basilica of the Sacred Heart on Montmartre.

December 4, 1918.—The New York Chapter, through Mrs. John G. Agar, treasurer, sent a check for $1,116.53.

April 10, 1919.—Pope Benedict XV, in a letter to Cardinals Gibbons and O'Connell and the other archbishops and bishops of the United States, approved and blessed the work for the National Shrine, advised that it be immediately started, and donated a mosaic copy of Murillo's famous Immaculate Conception.

June, 1919.—The Trustees of the Catholic University appointed Maginnis and Walsh, of Boston, foremost Catholic church architects in the United States, as architects of the National Shrine. With them is associated Frederick V. Murphy, professor of architecture at the University.

July 2, 1919.—In a letter to the priests of the United States, Bishop Shahan asked each to make a personal contribution to the building of the Shrine.

October, 1919.—Every morning, afternoon and evening, throughout the month, the Rosary was recited in the Salve Regina Chapel for the special intentions of all benefactors of the Shrine.

During the meeting of the American Hierarchy many of the bishops visited the Chapel and prayed Godspeed for the Shrine.

March 25, 1920—More than 100 children from St. Vincent's Home visited the Salve Regina Chapel, where the Rosary and Litany of the Blessed Virgin were recited and a short instruction given on the significance of the feast. They then witnessed the ceremony of laying the cornerstone of the new Salve Regina office building by Father McKenna.

May 23, 1920.—More than 6,000 Catholics from all over the United States attended the field Mass celebrated by Archbishop Bonzano, the Apostolic Delegate to the United States, which was followed by the blessing of the site for the Shrine by this official representative of the Holy See. Bishop Shahan preached the sermon. Rev. Dr. A. L. Gabert, professor of plain chant at the University, directed a choir of 487 voices, made up from affiliated religious communities. Rev. Dr. George A. Dougherty, vice-rector of the University, was

master of ceremonies. Fifteen hundred Knights of Columbus and 600 Daughters of Isabella from New York attended.

May 23, 1920.—Representatives from three important tribes of Montana Indians witnessed the blessing of the site. They were there in testimony of the devotion to the Blessed Virgin of more than 120,000 native Indians who have embraced the Catholic faith, and with special love for Mary Immaculate.

May 31, 1920.—Bishop Shahan and Father McKenna attended a meeting in New York of the International Federation of Catholic Women in the interests of the Shrine.

July 16, 1920.—On the Feast of Our Lady of Mount Carmel, Bishop Shahan addressed a letter to all the clergy in the United States cordially inviting them to be present at the laying of the Foundation Stone of the National Shrine on September 23, 1920.

July 30, 1920.—Father McKenna was guest of the Detroit Chapter of the Salve Regina and was presented with a check for $1,000 towards the building of the Shrine.

July 31, 1920.—Father McKenna addressed a notable body of women in Cleveland, Ohio, on the Shrine project.

September 12, 1920.—A meeting of the committees of the International Federation of Catholic Alumnae for the foundation stone laying was held in Caldwell Hall, Catholic University. They were addressed by Bishop Shahan and Father McKenna.

September 23, 1920.—The foundation stone of the Shrine was laid by Cardinal Gibbons with Cardinal O'Connell assisting. The highest officials of the Catholic Church and of the United States Government and members of the Diplomatic Corps attended. Cablegrams were read from Pope Benedict XV and from Cardinal Bourne of Westminster, England. Bishop Shahan delivered the address of welcome, and Rt. Rev. John T. McNicholas, Bishop of Duluth, preached the sermon denouncing "New Freedom" as a curse. More than 10,000 persons witnessed the ceremony. It was the greatest gathering of the American Hierarchy ever held in this country up to that date.

January, 1921.—The International Federation of Catholic Alumnae, acting on the suggestion of the international president, Mrs. Clara D. Sheeran, sent out a circular letter to the membership, urging that every woman named "Mary," and everyone whose mother's name was Mary, contribute one dollar towards a memorial chapel to Our Lady in the Shrine. This was later changed to contributions for the Mary Memorial Altar, the main altar in the Crypt. A roster of these American Marys is to be kept in the official records of the Shrine.

January, 1921.—This month witnessed several large contributions: Tennessee, one of $10,000; Illinois, two of $1,000 each; Pennsylvania, two of $1,000 each; Maryland, one of $500.

March 4, 1921.—Votive lamps were lighted in the Chapel of the Immaculate Conception to guide the new president, for all nations struggling for a righteous peace, and for lifting the yoke of bondage from Ireland.

Cardinal Gibbons reading the ritual prior to blessing the Foundation Stone, attended by Monsignors McGolrick and Van Antwerp. Behind the flag at right in background is seen the venerable Rev. J. J. Aboulin, C.S.B., and at the left the venerable Paulist, Father Elliott.

July, 1921.—As a reminder of the approaching first anniversary of the laying of the foundation stone, moving pictures of the inspiring ceremony were shown before a large and most interested gathering in the lecture hall of the Marquis Maloney Chemical Laboratory—the Sisters attending the Summer

School. Father McKenna described the wonderfully symbolic House of Prayer that is being erected through the love, devotion and sacrifice of Mary's clients in America. About 400 sisters, representing 40 different orders, pledged their cooperation in the good work.

July 25, 1921.—Rev. Bernard A. McKenna left Washington, accompanied by Rev. Sydney A. Reamers, on a tour in behalf of the National Shrine, to show the moving pictures of important events connected with the Shrine undertaking at the mother-houses of the various religious orders.

October 14, 1921.—Father McKenna addressed the afternoon session of the first annual convention of the National Council of Catholic Women.

October 15, 1921.—Father McKenna addressed the Catholic Women's Order of Foresters, expressing appreciation of their work in the national convention in Omaha for the National Shrine.

October 23, 1921.—Catholic Women's League of Pittsburgh, Pa., presented a chalice and paten.

November 11, 1921.—For the success of the International Conference on Limitation of Armaments, Solemn High Mass was sung on the site of the National Shrine. Professors and students of Catholic University, including thousands of clerics and students from the various houses of religious orders affiliated with the University, attended. Bishop Shahan preached. The exercises also commemorated the first anniversary of the laying of the cornerstone of the Shrine by Cardinal Gibbons.

November, 1921.—During the month Our Blessed Mother was remembered in many ways. A non-Catholic woman gave $10,000 for a chapel in memory of her son, a Catholic. The parents of a young woman sent $2,500 in her memory. Another woman gave $1,000 in the name of a brother who recently died and $500 for the living members of her family.

December, 1921.—Crystallizing long and earnest study and labor by the architects, a large and beautiful model of the Shrine was placed on exhibition in the main lobby of Caldwell Hall. Constructed on the scale of one-sixteenth of an inch to a foot, this model presents in convincing form the majesty and elegance of the design and of the picturesque ornamentation which will heighten the architectural distinction of the building. A stately forecourt gives the impression of the ultimate noble approach.

December 8, 1921.—Feast of the Immaculate Conception, and on December 9, 10 and 11, Father McKenna officiated at a number of religious services and delivered sermons and lectures in Detroit, in behalf of the Shrine.

February 2, 1922.—SALVE REGINA received from the architects three beautiful paintings of the National Shrine—one an exterior view, another an interior view, and the third showing one of the chapels of the Crypt.

February, 1922.—The Catholic Order of Foresters, in International Convention assembled, adopted resolutions for a generous contribution to the Shrine "as a memorial in honor of the Foresters who died in the service of their country and of those who served their country." Within five years this resulted in a cash

contribution of $50,000 in payment for the eight large columns that support the main altar of the Shrine and the four smaller Irish columns. A memorial tablet to the Foresters' War heroes is to be placed in the Crypt.

April, 1922.—Madame Lucchetti of Cuba, mother of Madame Sheen of the Swedish Legation, brought Prince Radziwill of the Polish Legation and Mr. J. Sanford Saltus to see the model of the Shrine. They were received by Bishop Shahan and Rev. Dr. McKenna, to whom they expressed their great pleasure and gratification on beholding the model of such a noble structure. Prince Radziwill, well fitted to judge, was particularly pleased, as was also Mr. J. Sanford Saltus, the donor of the Jean d'Arc statue in New York and in Blois, France.

April, 1922.—To accommodate many visitors to the Salve Regina office to see the model and plans for the Shrine, a series of weekly Wednesday lectures on the Shrine was started by Father McKenna. These were illustrated with stereopticon views of the blessing of the site, the laying of the foundation stone and of the Shrine as it will be when completed.

April 25, 1922.—Pope Pius XI, in an apostolic letter to Cardinals O'Connell and Dougherty and the other members of the American Hierarchy, commended the National Shrine to their special care, saying: "We pray that this great work may soon be brought to completion, so that from it, as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation."

June, 1922.—Letters received in the Salve Regina office in the past two years, if placed end to end in a straight line, would form a path from Washington, D. C., to Quebec, Canada.

May 31, 1922.—Feast of Our Lady of the Sacred Heart, work of actually building the Shrine was begun. The contract was let for the construction of the Crypt, or basement. The building committee of the Catholic University trustees made the award to the Charles J. Cassidy Company of Washington, the lowest of ten bidders.

June 22, 1922.—About 500 sisters from more than 40 religious orders attended an illustrated lecture by Father McKenna on the Shrine in McMahon Hall. Many of the sisters volunteered to become "promoters."

July 9, 1922.—The first pilgrimage to The National Shrine following the awarding of the contact was made on Sunday, July 9, following a beautiful ceremony in the chapel of Caldwell Hall. The Washington Chapter of the International Federation of Catholic Alumnae attended Mass sung by Father McKenna, with Bishop Shahan present in the sanctuary. The Bishop addressed the alumnae and scores of sisters attending the Summer School. The Bishop then led a procession to the site of the Shrine, where the choir sang hymns, the litany and the Memorare. Prayers were said for the departed benefactors.

July 16, 1922.—The Feast of Our Lady of Mount Carmel, Bishop Shahan made another appeal to the clergy of the United States in behalf of the funds for the main altar which is to be the gift of the priests.

July, 1922.—The current number of the *Architectural Record* carried an article on the National Shrine showing the development of the plans.

August 3 and 4, 1922.—Father McKenna attended the national convention of the Knights of Columbus in Atlantic City and received permission to present the Shrine project to the grand body of that order.

September 7, 1922.—The final work of laying out the lines of the Shrine was begun. The entire building was visualized by the erection of three crosses, one at the back of structure, one at the front, and the other where the main altar of the Crypt now stands. The tall yellow crosses at either end were placed 460 feet apart, the extreme length, making this one of the largest churches in the world.

September 18, 1922.—Excavations were cleared.

September 18, 1922.—Bishop Shahan, Bishop McDevitt and Father McKenna, accompanied by many Sisters and laity, went to the site of the Shrine and, after prayers had been recited and while the litany was being said, each one present turned a spadeful of the soil on the spot where is now rising, in all beauty, symbolism, and majesty, the most beautiful church in all America.

September, 1922.—Representatives from all the states and Canada met in a Catholic Charities conference on the Shrine site. The delegates attended Mass daily in the little Salve Regina Chapel. They pledged active work in helping to build the Shrine.

October 20, 1922.—Pouring of concrete was begun, and the laying of reinforcement steel rods.

November 11, 1922.—Up to this date 5,000 sacks of cement were used in the foundation.

December 3, 1922.—There was a special Mass, read by Father McKenna, in the little Salve Regina Chapel for the Deaf Mutes, to pray for the other deaf people.

After the Mass they visited the office and were shown Lantern Slides of the National Shrine of the Immaculate Conception, and they seemed greatly impressed with its magnificence.

Then they went to Divinity Hall, where they were presented to Bishop Shahan and received from him a picture of Our Blessed Mother as a remembrance. He then spoke a few words about the Catholic University and, before they departed, gave them his blessing.

January, 1923.—The Detroit Chapter of the Salve Regina, assembled before the altar of Mary Immaculate, took an act of consecration "to help in erecting to Thy Immaculate Conception a temple which shall be a national acknowledgement of thy patronage over the United States."

February 21, 1923.—Father McKenna gave a stereopticon lecture on the Shrine to the students of the Sulpician Seminary, affiliated with the Catholic University.

March 6, 1923.—The new Apostolic Delegate, Msgr. Pietro Fumasoni-Biondi, was greeted on his arrival in Washington by a delegation which included Arch-

bishop Curley, chancellor of the Catholic University, Bishops Turner, Hickey and Shahan, Monsignors Dougherty, Pace and Bernardini, and Father McKenna. He pledged himself to help the Shrine building and to make an early apostolic visitation.

March 31, 1923.—To this date 8,085 bags of cement, 2,057 tons of sand and gravel, and 188,000 bricks had been used in the foundation of the Shrine.

March, 1923.—During the Easter holidays students of the Preparatory New York Seminary visited the Shrine.

Easter Sunday, 1923.—More than a dozen of the Sisters of Divine Providence of Newport, Ky., made their way through construction debris to the Crypt, and there, in the midst of rough building materials, said the Rosary, Litany of the Blessed Virgin, and the Memorare for success of the work.

May 1, 1923.—About 150 orphan children made a visit to the National Shrine of the Immaculate Conception.

They came in gala attire and, as they marched through the grounds of the Catholic University, many of the students were astonished to see such a beautiful sight and wondered what it all meant. It was the first procession through the Crypt of the National Shrine, and the occasion was doubly auspicious as it marked the laying of the first piece of granite for the upper portion of the Crypt.

The children and Sisters of the Orphanage were accompanied by several Sisters of Divine Providence and the force of the Shrine Office. "'Tis the Month of Our Mother" and several other hymns were sung, and, in the absence of Bishop Shahan, Father McKenna led the procession through the Crypt, singing the Litany of the Blessed Virgin. When all had assembled at the Main Altar prayers were said and the famous "Ave, Ave" of Lourdes was sung and the "Memorare" recited. This was the first procession through the spaces between the walls of the Crypt; fitting it was that this first procession in honor of our Immaculate Mother was composed of the innocent little orphans.

May 27, 1923.—Under the leadership of Congressman David J. O'Connell, the Knights of Columbus of Brooklyn, N. Y., conducted the first pilgrimage to the National Shrine since the laying of the foundation stone.

August, 1923.—Bishop Shahan announced that Sir James J. Ryan of Philadelphia had given to the Shrine the sum of $50,000 with permission to use this donation in the construction of the Crypt.

September 26 and 27, 1923.—At a meeting of the American Hierarchy there were present three cardinals, 11 archbishops, 52 bishops, besides the Apostolic Delegate and a bishop from Roumania. The Hierarchy took a keen interest in the progress being made on the Shrine.

September 26, 1923.—Two sisters from Macon, Ga., visited the uncompleted Crypt and were the first sisters to stand before the then uncovered block of granite which Cardinal Gibbons had laid on September 23, 1920. For three years this famous granite cornerstone had been covered.

September 30, 1923.—After the Pontifical Mass in the University Gym-

nasium for the National Council of Catholic Women, practically all of the delegates inspected the Crypt. Just as the bell was tolling the Angelus, four of these representatives were standing in the doorway of the Crypt and had the honor of being the first to answer the Angelus in the new edifice. Father McKenna said the Angelus, and the four who responded were: Miss Margaret L. Postner, Mrs. Mary Connell Toal, and Mrs. Walter D. Brown, all of Pittsburgh, Pa., and Mrs. Mary B. McNutt, Indianapolis, Ind.

October 4, 1923.—The large crucifix which has led the work on the Shrine was brought from Caldwell Hall to the Crypt.

October 6, 1923.—The eve of the Feast of the Holy Rosary, confessions were begun in the northeast entrance of the Crypt.

On each of the Saturdays succeeding, during October and November, a priest was in the Confessional, and quite a number of people took advantage of the opportunity.

Despite the unfinished appearance of this entrance, used as a little Shrine Chapel, and the fact that the rest of the Crypt is just begun, this so-called chapel excited in the minds of those visiting it sentiments of devotion which will linger even when the Crypt is finished.

November 21, 1923.—A letter was sent from Rome, signed by Monsignor Borgongine-Duca, secretary of the Congregation for Extraordinary Ecclesiastical affairs, stating that the Holy Father had personally selected the Immaculate Conception of Murillo in the Prado Gallery at Madrid for mosaic reproduction as the Pope's personal gift to the National Shrine. In an audience on October 16, the Pope instructed the Director of the Vatican Mosaic Works to begin work at once on this large mosaic.

December 3, 1923.—Sunday at 4 p. m. saw the beginning of the weekly recitation of the Rosary in the northeast entrance to the Crypt.

The Rosary, Litany and Memorare, as well as prayers for the Poor Suffering Souls, were recited by Rev. Dr. Bernard A. McKenna, who was assisted by Rev. Dr. Thoral, S.M., Brother James, S.M., Brother Peter, S.M., Rev. Emmet A. Flynn, O.S.A., Rev. C. L. Casey, O.S.A., Katharine Sherbert, Charles L. Smith, Mr. and Mrs. N. J. Weyard, Miss Margaret Coughlin, Miss Mary S. Meyers, Miss Dorothy Alexander, Mr. and Mrs. Thaddeus Roddy, Misses Marion and Helen Roddy, Mrs. Gertrude E. Roddy and Mr. David C. Gildea.

December 18, 1923.—At the semi-annual meeting of the National Shrine Committee, held in Philadelphia, at the residence of Cardinal Dougherty, the financial report of the Crypt construction was accepted, and satisfaction was expressed that it was being built without incurring any debt, and that our generous Catholic people were contributing enough to meet all contracts, two of them running into six figures.

The Committee represents the Board of Trustees of the Catholic University, and its members are Cardinal Dougherty, chairman; Bishop Shahan, Monsignor Lavelle, Sir James J. Ryan, and Mr. Walter George Smith. Rev. Dr. Bernard A. McKenna is secretary to the Committee. The committee authorized Bishop

Cardinal Gibbons reading the ritual at blessing of Foundation Stone, attended by Monsignors McGolrick and Van Antwerp. The Army and Navy are represented by sons and nephew of Joseph Sexton, donor of the stone, who is also present. In background, at right, is Sir James Ryan of Philadelphia, who gave $50,000 to The Shrine, which was used to erect the Blessed Sacrament Altar in The Crypt.

Shahan to undertake the construction of the two northern piers of the great dome of the Church, and considered favorably the use of Roman travertine for the floor of the Crypt on account of its happy blending with all the marble decoration and with the colorful Guastavino ceiling.

January 8, 1924.—The wainscoting of the northern apse with St. Genevieve marble was begun. This was followed by the placing of 10 monolith marble columns in the northern apse to separate the five chapels.

January 24, 1924.—Father McKenna, director of the National Shrine, addressed a meeting of the Detroit Chapter in the Statler Hotel, Detroit. It was the unanimous consensus of those present to materially and financially assist in the work of the Crypt of the National Shrine. This they did by taking over, as their own, the ceramic work which will so beautifully decorate the ceiling. Mrs. Mary Chase Stratton, who has charge of the artistic work, also addressed the meeting, thanking them for their cordial support.

January 27, 1924.—A meeting for the Installation of Officers of the National Circle, Daughters of Isabella, was held in Washington.

Among the invited guests present on the occasion were Bishop Shahan, Rector of the Catholic University, and Father McKenna, Director of the National Shrine. They were received by Miss Elizabeth Dolan, Regent of Circle 178, and by Mrs. James B. Hartnett, Vice-Regent of Circle 178.

The following day Miss Mary E. Booth, National Regent, National Circle, Daughters of Isabella; Miss Alice Bickfler, State Regent; and Mrs. James B. Hartnett, Vice-Regent, Circle 178, visited the National Shrine for the purpose of seeing and reporting favorably on the acceptance of a portion to be presented by the National Circle, Daughters of Isabella.

February 2, 1924.—The wainscoting of the western apse was begun.

February 10, 1924.—(Sunday).—Much interest was created on the campus of the Catholic University at the unusual sight of the lights of the Crypt for the first time. This was on the eve of the Feast of Our Lady of Lourdes.

February 20, 1924.—Work begun on placing the $100,000 Guastavino tile ceiling.

March 12, 1924.—The placing of ceramics in the Guastavino ceiling was begun.

March 15.—All walls of the triple apse were covered with beautiful marble and three of the four entrances finished.

March 25, 1924.—Feast of the Annunciation.—As the workmen were preparing to leave the Crypt, they were surprised by a group of children from St. Vincent's Home, one hundred and twenty-five in number, who came to visit the Shrine. On May 1, 1923, they came to honor Our Blessed Mother, and on this Feast of the Annunciation they beheld a great change. After looking about, they were amazed at the vastness of the building and gave vent to their love for Mary Immaculate in making the yet unfinished Crypt resound with the hymn "Mother Dearest, Mother Fairest." After a few words addressed to them by the Rev. Dr. Bernard A. McKenna they said the Litany of the Blessed Vir-

gin, the Memorare, and to the prayer, "O Mary, conceived without sin," they answered, "Pray for us who have recourse to thee."

April 20, 1924.—Easter Sunday.—First public service was held in the new edifice. (See special chapter.)

May 18, 1924.—On this, the fourth anniversary of the blessing of the site for the National Shrine, arrangements were made for annual pilgrimages by the Catholic Tourists of America, as a nation-wide act of reparation for recent insults to the Blessed Mother by such pilgrimages to her National Shrine.

June, 1924.—Students from the Catholic High School of Philadelphia, under the guidance of the Rev. Dr. Hugh Lamb, and students of the Immaculate Conception School of Camden, N. J., in charge of the Rev. Dr. William J. Fitzgerald, made a pilgrimage to the National Shrine.

Bishop Shahan addressed the students, and they were shown the Crypt by Father McKenna.

June, 1924.—Fifteen hundred persons attended the semi-annual reunion of local sodalities held in the Crypt of the Shrine under the auspices of the Sodality Union of Washington, of which Miss Mary Mattingly is president.

The Rev. Edward Gregory Fitzgerald, O.P., preached the sermon. Solemn benediction was given by Bishop Shahan, president of the Catholic University. The Rev. Leo J. Seary was deacon and the Rev. John J. Murphy, subdeacon; Father McKenna, director of the National Shrine, was master of ceremonies.

An orchestra of twenty pieces and the University choir of 235 voices, under the direction of Dr. Abel Gabert, furnished the musical program, which consisted of "Ave Maria Stella," "O Salutaris," "O Mater Divine Gratiae," "Tantum Ergo," and "Laudate Dominum." "Mother Dear, O Pray for Me," was sung by the congregation.

June 8, 1924.—Following the academic procession of the Faculty and students of the Catholic University, the Baccalaureate Mass was celebrated and the Baccalaureate sermon was preached.

June 18, 1924.—The Rev. Bertrand R. Johansen, of Philadelphia, after being ordained by Archbishop Curley, said his first Mass in the Crypt of the National Shrine of the Immaculate Conception at Catholic University. Relatives and friends of the young Dominican priest came from Philadelphia for the occasion, but the most interested of all was Father McKenna, director of the Shrine. When the latter was stationed at the Blessed Sacrament Church in Philadelphia, the young priest served as altar boy. When Father Johansen sang his first solemn High Mass in Philadelphia, Dr. McKenna preached the sermon.

A brother of Father Johansen, also a Dominican priest, assisted at the Mass; a sister, a nun of the Immaculate Heart order, attended; and a father, a recent convert to Catholicism, made his First Communion at this Mass.

September 8, 1924.—Temporary altars were installed in the Crypt and were ready by the Feast of the Nativity of the Blessed Virgin. At that time also the remaining ten stained glass windows were installed.

September 15, 1924.—The entire Crypt was ready for use for the many

Masses in connection with the Holy Name Convention. The framework enclosing the three apses was taken away, the rough floor in the south part of the Crypt was completed, and the whole interior, extending 204 feet long and 160 feet wide, was thrown open.

September, 1924.—The Crypt was a busy center of religious activity during the big Holy Name celebration, which attracted world-wide favorable comment.

The opening Mass for the Holy Name Convention, was said in the Crypt by Bishop Shahan, with Father McKenna as assistant priest; and the last Mass, although scheduled for the Stadium, was celebrated in the Crypt by Cardinal O'Connell, and almost three thousand people were present on the occasion. This gave a wonderful color to the beautiful ceremony, and the 20,000 people who visited the Crypt during the Holy Name Convention carried away an impression that made the work known throughout the country.

September 21, 1924.—Sunday.—One hundred and twenty-three priests said Mass in the Crypt of the National Shrine. This was followed by a Solemn Pontifical Mass by His Eminence, Cardinal O'Connell, of Boston.

September 23, 1924.—Sir James Ryan, one of the Trustees and a notable benefactor, as well as a member of the Building Committee, made a thorough investigation of the work done and was greatly pleased with the progress of the National Shrine Crypt.

October, 1924.—A telegram from the convention of the Daughters of Isabella announced that the order unanimously voted $10,000 to pay for one of the chapels in the National Shrine.

A few days later, Mrs. Johanna White, of Newport, Ky., secretary of the Ladies of St. John, visited the Shrine and said her organization intends to donate one of the chapels.

With these two gifts, seven of the fifteen chapels had been given.

February 3 to 11, 1925.—Novena to Our Lady of Lourdes was held in the Crypt.

February 6, 1925.—G. G. McVay, national attorney for the Chickasaw tribe of Indians, with party of Oklahoma Indians visited the Crypt.

March 17 to 25.—Novena for the Feast of the Annunciation was conducted in the Crypt.

March 20, 1925.—Douglas H. Johnson, governor of the Chickasaws, and party of prominent Indians visited the Crypt. Marble column named in honor of "Our Lady of the Indians."

March 24, 1925.—In preparation for the Feast of the Annunciation, the Crypt, for the first time, was rid of its partitions and thrown into one large space. The effect was awe-inspiring, and the arrival of the former Chief of the Choctaw Indians, Col. Victor Murat Locke, Jr., a Catholic, together with two companions, was a coincidence which joins the throwing open of the Crypt with the visit of the aborigines of this country.

March 25, 1925.—Now that the Crypt is thrown into one large space for the

first time, the beautiful ceremonies of the Church asserted themselves. First of these was the Holy Sacrifice of the Mass, which was celebrated on the anniversary of the epochal date when the Angel Gabriel declared to Mary that she was to become the Mother of God. This Mass was celebrated by Rev. Dr. Bernard McKenna. In the afternoon, about 5 p. m., the entire force of Salve Regina office accompanied Father McKenna to the Crypt where, before a beautiful picture of Our Lady of Washington, surrounded by hundreds of votive lights, the Rosary and Litany were said for the special intention of all benefactors.

April, 1925.—Bishop Shahan returned from trip to Rome. Both going and coming and whilst in Rome, he was questioned about the Shrine, and all were deeply interested in learning of its great progress. Archbishop Borgongini-Duca, as well as Cardinal Bisleti, showed the deepest interest.

At Malines, Belgium, Bishop Shahan and Monsignor Pace were dinner guests of Cardinal Mercier. In Paris they dined with Monsignor Cerretti, the Papal Nuncio, and Bishop Baudrillart, Rector of the Catholic Institute, who visited the Catholic University here some time ago. At Louvain they visited the famous university.

The Holy Father himself, as well as the Secretary of State to His Holiness, Cardinal Gasparri, attested their deep interest by a most favorable letter giving the blessing of the Holy Father to all interested in the National Shrine.

May 8, 1925.—Father McKenna gave the address at the Jubilee Exercises and on the following morning said Mass and enrolled the senior students as Children of Mary. It was these, "Our first" Children of Mary, who visited the Shrine and saw, to their astonishment, much more than had been told them.

The pilgrimage was made with the purpose of strengthening the resolutions made when becoming Children of Mary, and of praying in this great church now being built in her honor.

May 29, 1925.—The first pilgrimage of Children of Mary to the Shrine brought more than 50 students of St. Catherine's Normal Institute, Baltimore, accompanied by four Sisters of the Holy Cross. Father McKenna explained to them the symbolism of the Crypt.

September 20, 1925.—Several hundred persons on pilgrimage from Brooklyn, N. Y., spent a devotional day in the Crypt commemorating the fifth anniversary of laying the cornerstone by Cardinal Gibbons. Many of them received Holy Communion.

After the 6:30 o'clock Mass these pilgrims went to the dining hall, where they had breakfast and afterwards visited the grounds till 9 a. m., when Father McKenna said a Low Mass and addressed a few words to them. During the Mass the children from St. Vincent's Home sang under the direction of Rev. Dr. Des Longschamps. After the Mass, Bishop Shahan gave the discourse, welcoming them and explaining the beautiful symbolism of the Crypt, and asking God's blessing and the constant protection of Our Blessed Lady on the devoted clients of Mary Immaculate. A photograph of the party was taken on the newly erected foundations of the crossing under the dome, and with the repre-

sentatives from Brooklyn was Bishop Caruana, of Porto Rico, a former Brooklyn priest.

September, 1925.—Father McKenna returned to the Shrine after a three-months trip which took him to the principal cathedrals of Europe in the interests of artistry and symbolism in the construction of the Shrine and in his search for valuable volumes for the Mariana Library.

September 24, 1925.—Bishop Shahan ordained 143 clerics and theological students in the Crypt. Very Rev. Dr. John F. Fenlon, S.S., was arch priest. The assistant priests were Rev. Dr. Jules A. Baisnc, S.S., and Rev. Dr. Joseph V. Nevins, S.S. Masters of ceremonies were Rev. Dr. Louis A. Arand, S.S., and Linus LaValle.

September 27, 1925.—Sunday.—The formal opening of the Catholic University was celebrated with Solemn High Mass of the Holy Ghost in the Crypt. Rt. Rev. Edward A. Pace, vice-rector, officiated.

September 27, 1925.—A group of people from Buffalo visited the Shrine, when Mass was celebrated for them by Rev. Dr. Bernard A. McKenna at 9 o'clock. After the Mass, a brief explanation of the symbolism of the Crypt was made, and then a photograph was taken outside the Shrine. A rare treat awaited these pilgrims, for a short while afterwards they saw the beautiful procession of rector, professors and students filing into the Crypt for the opening Mass.

September, 1925.—Throughout the month the Crypt was much frequented. Not merely was the number of visitors a subject of comment but also their importance and the various places which they represented. The first two Sundays of September found over fifteen hundred visitors who were delighted, not merely with the sixty-two now famous columns of the Crypt but also with the five altars of Algerian onyx, put in place and ready for use; in fact these are now being used, ten masses being said on them each morning. Nor did the ceramic work pass unnoticed. The beautiful arches of the ceiling relieved by this work and containing such beautiful symbolism were the object of admiration of thousands who reveled in its beauty and promised themselves another visit to study more closely and absorb more fully the beautiful lessons taught by this symbolism.

October 15, 1925.—The work of installing the mosaic marble flooring of the Crypt was started.

October 19, 1925.—The extension of the Crypt to be known as "The House of Nazareth" was begun on this date at 7:30 a. m.

November 2, 1925.—All Souls' Day, the last of the 15 lunette windows of the Crypt was donated.

December 25, 1925.—The Christmas celebration in the Crypt was begun with Masses at 9, 9:30 and 10 o'clock celebrated by Father McKenna. There was a steady stream of visitors. A large illuminated Christmas tree was standing in "The House of Nazareth." In the late afternoon a beautiful custom was observed of holding a reception for more than 100 little visitors from St. Vin-

Cardinal Gibbons, attended by Monsignors McGolrick and Van Antwerp, about to start ceremony of blessing the Foundation Stone, surrounded by Fourth Degree Knights of Columbus headed by Joseph Sexton, with his two sons and nephew representing the Army and Navy.

cent's Orphan Asylum. Bishop Shahan distributed gifts, and the celebration closed with the singing of Christmas carols.

January, 1926.—The main arch of the Crypt, south of the Mary Memorial altar, was completed with a ceramic plaque of the Divine Child seated, depicting the beautiful words of Scripture, "And the Word Was Made Flesh," which are placed there with especial fitness.

Easter Week, 1926.—Seminarians from the Sulpician Seminary sang Tenebrae in the Crypt and also assisted at the Easter Sunday Mass. This was first attempted the year previous (1925), but then everything was in an unfinished state and merely temporary arrangements were made.

Easter Sunday, 1926.—The office where the Visitors' Registration book and Shrine literature had been kept since October, 1923—in a small vestry at the eastern entrance to the northern apse—was moved to one of the four new rooms which form the basement of the transept, adjoining "The House of Nazareth."

May 9, 1926.—The Sodality Union of Washington had their annual Spring Demonstration at the Crypt, under the leadership of Miss Mary Mattingly, president. Archbishop Curley presided.

During Holy Week (1925) the liturgical services were conducted in the Crypt with particular solemnity, the music being furnished by the Choir of the Sulpician Seminary. Tenebrae Service (the chanting of Matins and Lauds) was held on Wednesday, Thursday, and Friday afternoons, while on Holy Thursday special permission was granted for a Mass which began at 7 o'clock. Mass of the Presanctified was offered on Good Friday at nine, and Mass on Holy Saturday said at the same hour. On Easter Sunday at 10 o'clock there was a Solemn Mass celebrated by Bishop Shahan, with seminarians acting as ministers of the sacred function.

March 8, 1926.—Bishop Shahan, rector of the University, presided in the Crypt at a Solemn Mass celebrated by Rt. Rev. G. A. Dougherty, D.D., vice-rector of the University, at which the entire faculty and student body likewise assisted. The sermon, which treated of the Blessed Sacrament as the inspiration of the life of St. Thomas, was preached by Rev. Dr. Edward Jordan, D.D., associate professor of education in the University.

March 8, 1926.—The Visiting Committee of the University, headed by Monsignor Lavelle, pastor of St. Patrick's Cathedral, New York City, who is also a member of the Building Committee, made an official inspection of the Shrine, and expressed themselves as well pleased with the progress made.

April, 1926.—A new entrance to the Crypt from the south side, facing Michigan Avenue, has been constructed, and visitors will now enter the Crypt over this wooden platform, from where the front door of the basilica will eventually be. The illuminated sign set in place on the campus side of the Crypt has likewise been moved and placed above the new entrance. This is of immense advantage as it enables visitors to gain a proper perspective of the building from the start.

April, 1926.—Mrs. Mary Chase Stratton, who had been engaged at the Shrine for over a year in superintending and planning the ceramic work, sailed for Europe to remain some months studying different European cathedrals in the interest of the Shrine.

May, 1926.—May devotions were conducted daily in the Crypt during Our Lady's month—Mass each morning at 7 o'clock, the Rosary each afternoon at 4 o'clock, and a sermon on the Blessed Virgin Mary each Sunday at 4:15 p. m.

May 15, 1926.—More than 5,000 children from the parochial schools of the District of Columbia attended a field Mass celebrated at the door of the National Shrine at 10 o'clock, and then enjoyed May Day games on the University campus.

May 25, 1926.—Rev. William Carroll officiated in the Crypt at a Vesper Service for the Young Ladies' Sodalities of Washington.

May 29, 1926.—The Daughters of Isabella attended their annual Mass in the Chapel of St. Elizabeth, presented by that organization.

June, 1926.—During the month great strides were made in completing the sub-basement, where the four lower foundations, each 62 feet square, rest upon the steel grillage which weighs 200 tons.

June 12, 14 and 15, 1926.—Bishop Shahan conferred holy orders on a large class of candidates from the various colleges affiliated with the University, including the Sulpician Seminary.

June 26, 1926.—Sunday.—The opening Mass of the Sisters' Summer School Course was sung in the Crypt by Father McKenna. There were 25,000 visits made to the Crypt during July and the first week in August by the Sisters attending the Summer School.

September 20, 1926.—From the beginning of the Scholastic Year at least five Masses were said in the Crypt each morning. Frequently distinguished priest visitors, as well as heads of religious houses, seek the privilege of showing their love for Our Blessed Mother by coming, even at a great sacrifice, to say Mass in the Shrine.

September 20, 1926.—The four small windows were placed in the two antechambers between the east and north apses and the west and north apses of the Crypt. One of these rooms is used for a sacristy and the other as an entrance. Each of these spaces is beautiful, because the walls are of St. Genevieve marble and there are Formosa columns before the small windows.

September 23, 1926.—Exactly six years to a day from the date, September 23, 1920, on which Cardinal Gibbons laid the cornerstone of the National Shrine, more than 150 clerics were raised to Holy Orders in the Crypt, making the total number of organizations up to that date in excess of 600.

September 25, 1926.—A centenarian was buried from the Crypt, Miss Catherine McMenomy, aged 102, aunt of Father McKenna, one of the pioneer petitioners for success of the Shrine undertaking.

September 26, 1926.—The opening Mass of the Catholic University was celebrated in the Crypt by Rt. Rev. Msgr. George A. Dougherty, vice-rector, and

Cardinal (then Archbishop) Dougherty giving benediction on platform raised above site of Main Altar, following blessing of Foundation Stone, September 23, 1920.

the sermon was preached by Rt. Rev. Msgr. Edward A. Pace, vice-rector and director of studies.

October 10, 1926.—Solemn High Mass and Vespers was inaugurated in the Crypt. The celebrant of both was Rev. Bernard A. McKenna, and he was assisted by the Sulpician Fathers and students who consented to take charge of Solemn High Mass and Vespers during the scholastic year 1926–1927. The Mass will be at 9 o'clock and Vespers at 3 p. m. Bishop Shahan was present at the inauguration of the ceremonies.

October 31, 1926.—The new church feast day of "Christ the King" was celebrated in the Crypt, in conjunction with similar exercises throughout the world. The Holy Name Society of the Catholic University, consisting of the entire student body, was host to 2,000 visitors from branches in other Washington churches.

The services opened with the recitation of the Rosary by the entire congregation, after which came the sermon by the Rev. Ignatius Smith, Prior of the Dominican House of Studies.

Msgr. P. C. Gavan, spiritual director of the society, was celebrant of the Vesper Service and of the Benediction of the Blessed Sacrament which followed.

After the benediction each of the Holy Name members held a lighted candle, while, as a body, they recited the Holy Name pledge in the darkened Crypt.

November 14, 1926.—A new phase was added to the devotions of the National Shrine. The most Blessed Sacrament was placed for the first time *permanently* in the tabernacle of the center altar of the Crypt, for the Jubilee

visits for the lay students. During the following week the beautiful new tabernacle was placed on the center altar of the northern apse, the Good Shepherd Altar, and in it was placed the Most Blessed Sacrament, where it will remain permanently day and night for the adoration of the faithful.

Thanksgiving, 1926.—The annual Mass of the Washington Chapter of the Lady Foresters was said in the Crypt by Father McKenna, who also preached. Many of those present received Holy Communion.

About 40 Daughters of Isabella attended Mass at their own chapel in the Crypt, the Chapel of St. Elizabeth, many of them receiving Holy Communion.

January 1, 1927.—The Mary Memorial Altar, costing upwards of $50,000, the gift of the Marys of America, was installed in the center of the axes of the three apses of the Crypt. (See special chapter.)

February 3 to 11, 1927.—Prayers during novena in honor of Our Lady of Lourdes were said for the intentions of patrons of the Shrine.

March 1 to 12, 1927.—Exhibition of paintings of Brazilian artist, Mr. Decio Villares of Rio de Janeiro, distinguished as a painter of religious subjects, was held in the Salon of the Crypt.

March 21, 1927.—The meeting of the Building Committee of the National Shrine of the Immaculate Conception was held at the Chancery Offices. Present on the occasion were His Eminence, Cardinal Dougherty of Philadelphia; Rt. Rev. Thos. J. Shahan, D.D.; Monsignor Lavelle, Rector of St. Patrick's Cathedral, New York; Sir James Ryan, and the secretary of the Building Committee, Rev. Dr. B. A. McKenna.

March 22, 1927.—The temporary Stations of the Cross in the Crypt of the National Shrine were canonically erected by Father Bernardine of the Franciscan Order of the Monastery, Brookland, D. C.

April 20, 1927.—The Catholic Order of Foresters presented Bishop Shahan with $50,000, which pays for the eight large columns and four small Irish columns in the Crypt, which support the main altar in the upper church. This gift was pledged by the international convention of the Order, and it is a votive offering especially in memory of the war dead of that great fraternity.

April 24, 1927.—Mass was celebrated for the Ladies' Auxiliary of the Knights of St. John on the altar of St. Ann, donated by them.

May 8, 1927.—Sunday.—A special Mass was said for several hundred pilgrims from Detroit under the auspices of the one most loyal Salve Regina Chapter, which has contributed the ceiling ceramics.

May 29, 1927.—Sunday.—The Daughters of Isabella met in the Crypt for their annual Mass celebrated on the Altar of St. Elizabeth in the chapel which the Daughters of Isabella contributed. Father McKenna said the Mass and about 100 of the Daughters received Holy Communion.

June 11, 13 and 14.—Bishop Shahan conferred Holy Orders on nineteen subdeacons, four deacons and seven priests.

June 12, 1927.—The annual Baccalaureate Mass of the University was celebrated in the Crypt by Bishop Shahan at 10:30 o'clock. The academic pro-

cession, consisting of the Faculty, the graduate members of the religious houses, the Bishop and his escort, wended its way to the Crypt from Divinity Hall. Very Rev. John A. Ryan, D.D., preached the sermon.

June 12, 1927.—The semi-annual demonstration of the Sodality Union in honor of the Blessed Mother was held in the Crypt at 4 o'clock. Bishop Shahan presided. Rev. John M. McNamara, pastor of St. Gabriel's Parish, delivered the sermon. Benediction of the Most Blessed Sacrament was administered by Father Keenan. Hymns were sung by the choir of St. Vincent's Orphanage.

June 14, 1927.—High Requiem Mass was sung by Rev. Dr. Cassidy at 10 o'clock for the repose of the soul of Joseph McAndrews of Girardville, Pa., a student at the University, who died on June 13. The graduating class of the University attended the Mass in a body.

July 10, 1927.—The Catholic Daughters of America conducted a pilgrimage to the Crypt.

September 22, 1927.—One hundred and eighty ordinations in the Crypt.

September 24, 1927.—The Chapel of St. Brigid of Ireland was formally presented with an impressive ceremonial by the Ladies' Auxiliary of the Ancient Order of Hibernians.

September 25, 1927.—With His Excellency, Most Rev. Pietro Fumasoni-Biondi, D.D., Apostolic Delegate to the United States, pontificating at the Solemn High Mass and Rt. Rev. Maurice F. McAuliffe, D.D., Auxiliary Bishop of Hartford, preaching the sermon, the National Council of Catholic Women held its seventh annual convention at the Crypt.

September 25, 1927.—Pontifical High Mass was celebrated on the Mary Memorial Altar by the Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi, with Rev. Dr. Gilligan as assistant priest. Deacon: Dr. Ryan. Subdeacon: Rev. Mr. Deady. Master of Ceremonies: John E. Hathaway. Chaplains: Mr. Holland, Mr. F. McCarthy, Mr. Bazinet, Mr. Lilly. Gremiale: Mr. De Vineau. Thurifer: Rev. Mr. O'Leary. Acolytes: Mr. Dial, Mr. Ryan. Vestment Bearers: Messrs. Barry, Corrigan, Hanning, Heagney, J. J. McCarthy, Vincent Murphy, Helzlsouer, William Murphy.

October, 1927.—For the second year, during the Month of the Holy Rosary, the Dominicans through the zeal of their prior, Rev. Ignatius Smith, the famous orator and former Holy Name Society provincial, gave Rosary instructions, sermon and Benediction of the Blessed Sacrament in the Crypt each evening at 7:30 o'clock.

October, 1927.—For the second year the devotions of month of October have been taken charge of by the Dominican Fathers. Through the kindness of Rev. Dr. Ignatius Smith, O.P., Prior of the Dominican House of Studies, every evening at 7:30 a short sermon, Exposition of the Most Blessed Sacrament, Rosary, Litany of the Blessed Virgin, Prayer to St. Joseph and Benediction of the Most Blessed Sacrament were given by the Dominicans, in the Crypt of the National Shrine. The intentions of all benefactors of the Shrine were remembered in these exercises.

Sons and nephew of James Sexton, donor of the Foundation Stone, holding it steady while Cardinal Gibbons is blessing it with Holy Water.

October 2, 1927.—At the Mass of the Holy Ghost which is sung at the beginning of each scholastic year, Bishop Shahan was celebrant and the other officers were: Assistant Priest: Rev. Dr. Bernard A. McKenna. Master of Ceremonies: John E. Hathaway. Assistant Master of Ceremonies: John M. Dougherty. Deacon: Rev. Mr. Deady. Subdeacon: Rev. Mr. Ahern. Thurifer: Mr. Cyr. Acolytes: Mr. Williams, Mr. Murray. Gremiale: Mr. Brady. Chaplains: Messrs. Sweeney, Alker, De Vineau, Ferring. Vestment Bearers: Messrs. Dory, McCormick, R. White, O'Laughlin, J. T. Ryan, Cecil, McDonald, J. Mackin.

October 15, 1927.—Sunday.—Two pilgrimages visited the Shrine, one from Brooklyn, under the direction of the Catholic Tourists, and these were present at the Solemn High Mass, at 9 o'clock; and another from various portions of New York State which visited the Crypt about noon.

The members of both parties were greatly surprised and remarked that no one could form an idea of the beauty and grandeur of the Crypt unless he came and saw it. To both of these parties Father McKenna gave an explanation of some of the outstanding features of the Crypt.

November, 1927.—Monsignor Bernardini, on his return from Rome, brought from the Vatican Mosaic Workshop photographs of the part of the mosaic of Murillo's Immaculate Conception which has thus far been done. When completed this mosaic is to be the gift of Pope Pius XI to the National Shrine.

November 20, 1927.—Following a meeting of the Board of the International Federation of Catholic Alumnae, a delegation of the members visited the Crypt of the National Shrine and placed a bouquet of roses on the Mary Memorial altar which they are giving, and of which they spoke in their annual meeting then in session in Washington.

November 20, 1927.—On the eve of the Feast of the Presentation of Our Blessed Mother, the statues were placed in the niches of the Main Altar in the Crypt.

December 1, 1927.—Meeting of Building Committee of the Shrine held at Cardinal Dougherty's residence in Philadelphia. The members of the committee are: Cardinal Dougherty, Bishop Shahan, Monsignor Lavelle, Sir James Ryan, and Rev. Dr. Bernard A. McKenna.

TENTH ANNIVERSARY MASS BY ARCHBISHOP

On December 8, 1927, the tenth anniversary of the first public Mass for the Shrine in Caldwell Hall, Archbishop Curley pontificated at a Solemn High Mass on the "Mary Memorial" Altar in the Crypt, using the same chalice in which the oblation was offered a decade before. This chalice is an heirloom in Bishop Shahan's family, and in use since 1804.

CHAPTER 12

BUILDING OF THE CRYPT

THE Crypt is unique among modern products of architectural genius. It represents more than five years of construction work. For two years after the cornerstone was laid work was discontinued.

The cornerstone was laid on September 20, 1920, in the presence of Cardinal Gibbons and Cardinal O'Connell, 70 archbishops and bishops, 200 priests, and about 10,000 of the laity.

It is hoped to have the remaining 165 feet of the basement completed by December 8, 1929, the Diamond Jubilee of the definition of the Dogma of the Immaculate Conception. American Catholics can then look with joy upon the rearing of the mighty superstructure that will take probably a quarter of a century for completion.

The campanile, 335 feet tall, will dominate the great valley of the Potomac, proclaiming the honor and musically ringing the praises of the Queen of Heaven, while she blesses with motherly love the National Capital and the progress of our nation.

In building the Crypt the following materials were used:

About 6,000 square feet of structural granite.

Brickwork: About 1,572,320 brick, 1,572 tons of sand to lay brick, 9,432 bags of cement used in laying brick, 1,887 bags of hydrated lime in laying brick.

Floor concrete: About 3,470 cubic yards of concrete, 1,154 cubic yards of sand, 4,308 cubic yards of gravel, 5,205 bags of cement.

About 101,400 board feet of lumber in roof, 880 linear feet of cornice.

About 8,712 square feet inside marble.

TO THOSE WHO "WORK AND PRAY"

To Maginnis and Walsh, leading Catholic Church architects in this country, honored in professional competition and by religious authorities for their outstanding achievements in creating "hymns in stone" as the palaces of God on Earth, especial appreciation is due from all Catholics for their beautifully symbolic conception of the architectural form and embellishment of the Nation's tribute to its special "protectress" should take. In this work they have had the closest possible constant contact and vision for development of the plans as the vision grew through Frederick V. Murphy, their associate, who is head of the architectural department of the Catholic University.

To Mrs. Mary Chase Stratton, who has been engaged at the Shrine during 1926 and 1927 in superintending and planning all the unique ceramic ceiling mosaics of Pewabic tiles, especial credit is due for originating this style of decoration dominating the catacombal symbolism of the Crypt. The ceilings are of

rich Guastavino, with mosaic inserts, and the groining of the arches above the altars is covered with symbols of the earliest Christian ideas, in gilt and colored ceramic. It has been termed a "pictorial theology of the first three centuries after Christ."

It is in the treatment of the large medallions and tile panels which give the effect of great murals that Mrs. Stratton has evolved a technique in the handling of ceramic material hitherto never used, or, if used, not recorded. Instead of the use of many tiny teserae as in a true mosaic, Mrs. Stratton has indicated the figure or design by deep incised lines in large units of tile.

The entire ceramic program is beautifully symbolic in its conception and design. Thus it was necessary for Mrs. Stratton to be something of a theologian as well as an artist; for her cooperation with the church authorities and the architects had to be based upon a true understanding of the place of the Virgin in the Christian faith, prophecies concerning her, and her prototypes in the Scriptures before she could carry out the minutest details of the decorative plan with true sympathy and understanding.

Because the Crypt has been kept truly catacombal in its decorative plan, Mrs. Stratton's research has been supplemented by a visit to the Catacombs in Rome where she studied the mosaics and the type of figure used therein.

She spent several months studying different European cathedrals in the interest of the Shrine.

In the development of this work R. Guastavino has contributed devoted service in adaptations that make the $100,000 Guastavino tile ceilings a work of art that is attracting attention from all over the world. His contribution to the artistry and symbolism of the Shrine is closely associated with that of Mrs. Stratton.

To James Sexton, who gave the Foundation Stone, and Charles J. Cassidy, who carried out the building contract, which called for the scientific placement of more than 200 tons of steel reinforcement in the massive cement foundation for the dome and campanile and for execution of the extremely difficult great groin arch that must bear the weight of the main altar and the worshippers in the upper church, the gratitude of all those interested in the Shrine is due.

Some two score different kinds of marble have been worked into the floor of the Crypt. The beautiful inlaid design in which the various colored marbles are employed resulted from many conferences between the architects and Mr. Thomas Johnson, who wished this to be the most beautiful floor surface in America. No pains were spared to give harmony to the whole, nor was distance economized in searching out most appropriate combinations and details of the pattern. Mr. Johnson journeyed through Europe three times to study the best the Old World had to offer and to execute his own original adaptations of the best he found in foreign countries.

The 15 lunette windows, specially and very carefully fashioned to carry out the coordinated scheme of symbolism in the Crypt, are an achievement by C. Connick of Boston, an eminent worker in stained glass windows. These lunettes

over the altars in the 15 chapels of the Crypt are admired by the most critical for form and color. Besides these lunettes there are two double windows in the northeast and northwest entrances to the Crypt, which attract the attention of all visitors.

The mosaic work has been done by Bancel La Farge, one of the most prominent mosaic artists of our times. His studies for the decoration of the background of the fifteen altars in the Crypt have been carried on for more than five years with the result that artists, critics and visitors from all parts of the country are now coming to the Crypt to admire the beauty of color and the wonderful technique displayed in the seven sets of mosaics finished up to December 8, 1927.

CHRISTMAS CARDS HELPED BUILD SHRINE

More than fourteen million Christmas greeting cards of extraordinary artistic merit have been sold during the last seven years to help the fund for erection of the National Shrine.

For upwards of a quarter of a century, vulgar greed has seized on the beautiful story of Christmas and has made it pander to selfish interests in an ever-increasing degree.

Taking advantage of the earnest Christian faith of our people, the Christmas market was flooded with cards that were at once secular and insipid, without appeal to religion or art, and utterly devoid of any sense of the wonderful faith which sees in the Infant of Bethlehem the Redeemer of mankind, and rejoices that on the blessed night of Christmas He began His glorious career in all poverty and humility.

Yielding to suggestions made from many sides, the National Shrine of the Immaculate Conception undertook, in 1920, to mail Christmas cards artistic in quality, deeply religious in sentiment, and attractive in their make-up. It ventured to send specimens to a multitude of devout clients of Our Blessed Mother, subscribers to her noble Shrine at Washington, and it was rewarded by a return that far exceeded all hopes. From the Atlantic to the Pacific came words of joy that our delicate Christian sentiment in all that pertains to the Divine Infant had found expression in these exquisite tokens of piety and love.

The recipients knew, of course, not only that for a very moderate price they were obtaining a choice variety of thoroughly Catholic Christmas thoughts, but also that they were contributing generously, in bulk, to the construction of the great National Shrine of Our Lady, to which fully two hundred thousand of our faithful people have given their cordial approval since its cornerstone was laid by Cardinal Gibbons.

Rightly understood, the Christmas card is the mutual joyous greeting of all who believe that the timely coming of the Infant of Bethlehem brought to a sick and despairing world the only remedy that could heal its ills, by the exhibition of an infinite love in the form of an infinite humility. It catches up, as it were, and prolongs the echo of the "good news" that was first proclaimed

in the deep silence of this holy night when the angels, for the first time, intoned "Glory to God in the highest and peace on earth to men of good will."

Over 14,000,000 of these charming Christmas cards have been distributed from the office of SALVE REGINA and, at times, it seemed as if the nation-wide demand could not be met. But the good will of the artists and printers and the loyal devotion of the large staff of SALVE REGINA overcame all obstacles, and a few days before Christmas every demand, even the remotest, was filled.

The success of the Christmas cards of SALVE REGINA proves that, by cooperation, we can save for our own good works no small percentage of the profit that secular enterprise carries off, trusting to no other appeal than our own faith, our own religious sentiments and needs. The smallest profit when repeated a multitude of times, means a large gain for any good work of religion or charity or education. All that is needed is efficient organization and a good measure of that faith in our own works and enterprises which the secular mind appreciates rightly, and aims to serve for a consideration, witness the traffic in rosaries and pious pictures.

More than 5,000,000 Christmas cards were sent out from the office of the National Shrine in 1925. They were mailed at the rate of 180,000 each day and were put up in sacks of 100 boxes to the sack; 150 sacks was considered a fair day's work. Night and day forces were constantly on duty.

Shipments were made to all parts of the United States and to foreign countries—to China, Japan, Canada, Korea, Hawaii, Porto Rico, the Philippines and the Strait Settlement.

UNDER CONSTANT BLESSING OF MADONNA

Each important step in the progress of completing the Crypt and building the Shrine has been under the constant blessing of the Madonna. A beautiful, more than life-size oil painting of the Immaculate Conception, a copy of Murillo's famous conception, was among the first contributions. It was the gift of Mrs. Daniel McKenna of Philadelphia, mother of Dr. McKenna, who also gave the first will to the Shrine.

It has been constantly where the work was thickest, blessing each and every day's work on America's greatest temple. At first it was displayed in one of the parlors of Caldwell Hall, which was temporarily the Shrine of Mary Immaculate. There thousands of persons came to see the painting, and it was an earnest of future success that among the first visitors were more than a hundred orphan children who from their pure and humble hearts prayed most appealingly to their Mother in Heaven for the success of her shrine here.

The big crucifix that has led the workers building the Shrine, showing how it was set up before the walls were completed, where Blessed Sacrament Altar now stands in northern apse. The rough shelter thrown over the statue to protect it from the elements has been replaced by a beautiful lunette window and soffit

SHRINE BUILDING FOLLOWS THE CROSS

As "trade follows the flag," so in the building of the great National Shrine the work has progressed through every stage with a great crucifix leading the way. Where laborers dug, where cement was being poured, among rafters while the tiled ceiling was being placed above—this crucifix has constantly led the workmen further in their progress on the beautiful house of prayer.

As one barricade after another has been torn down to make way for the extension of the basement of the Crypt, this big crucifix has been stationed at the new goal of labor. It has had a wonderfully inspiring influence on the

workmen. Never has a great construction job been carried along with less confusion or noise. Daily in the midst of the construction work prayers have been said and the Divine Sacrifice offered up.

October 4, 1923, at 3.30 o'clock, this large cross bearing the image of Our Divine Lord Crucified was brought from Caldwell Hall by eight workmen to the Crypt of the National Shrine and there placed against the bare brick wall, which, later, will be the spot where the altar of the Most Blessed Sacrament is to be.

Just as the cross was being brought in, Mrs. Theresa Ganster, of Rochester, N. Y., Supreme President of the Ladies' Auxiliary Knights of St. John, and Miss Johanna E. White, of Newport, Ky., Supreme Secretary of the same organization, were standing in the uncompleted Crypt.

After it had been placed securely against the wall, Mrs. John Donnelly, who had charge of the first pilgrimage at the blessing of the site of the National Shrine in May, 1920, also came in, and all joined the Rev. Dr. Bernard A. McKenna in a few prayers that were then said.

At 5 o'clock on the same evening some fifty people, including the members of the Salve Regina office, Father Raphael Huber, Superior of St. Bonaventure's New House at the Catholic University, and several priests of the Claretian Order, joined in the prayers recited by the Rev. Dr. McKenna. These prayers included the Five Sorrowful Mysteries, the reading of the Vexilla Regis, taken from the Feast of the Exaltation of the Cross, the Memorare, and prayers for the suffering souls.

At the completion of these prayers, Rt. Rev. Bishop Shahan gave his blessing to all those present.

All visitors to the scene where this magnificent cathedral is stretching heavenward marvel at the progress, while the customary turmoil, clutter and confusion of a building operation are conspicuously missing. It is recorded that King Solomon's tomb was erected without a sound to disturb the silent, solemn atmosphere. In the years to come a much more beautiful account will be written of how the workmen on this temple in honor of the spotless Mother of the Crucified Saviour did their work in the spirit of participation in a sacrament.

In the center of the Crypt was erected this more than life-size replica in bronze of the crucifixion—the supreme sacrifice of all times—executed by an Italian artist who was a "Prix de Rome" man. To be placed eventually on the main altar, this effigy of the God-Man giving His life on the cross for the redemption of the sins of man, has inspired all who have taken part in rearing the temple about it.

CHAPTER 13

GENERAL DESCRIPTION OF THE CRYPT

THE Crypt of the National Shrine of the Immaculate Conception, on the grounds of the Catholic University of America, in the National Capital, although it cost a million and a half dollars and is adorned with ornamentation from the far corners of the Catholic world, is really just a corner of the basement of this unique temple to the Mother of God—not one-fifteenth of the entire structure. It is the catacombs under the sanctuary of the main church.

As the primitive Christians of Rome, gathered in a series of underground corridors and chambers to pray and adore and listen to the word of God and the law of Christ, beautified the cold tufa walls with endless frescoes whose subjects, drawn from the Old and New Testament, illustrated the Christian dogma and filled the Christian heart with sentiments of hope and love—so the catacombs of the National Shrine, the Crypt, is symbolically decorated in Romanesque style visualizing the intimate and essential relation of Mary, the Mother of God, throughout the history of Christ's church—through the ages.

As those early and hunted Christians carved in marble the tombs of martyrs on which were celebrated the Holy Mass, when the rights and ceremonies of the Catholic Church were only in embryonic state, so the Crypt is adorned with marble and mosaic and other artistry, emblematic of the famous shrines that have since attracted worshippers from all the world—at once emphasizing the unequalled spread of the Christian faith (especially in the New World) as the light that went forth from the Saviour gradually illumined the souls of all men, an outward and material manifestation of the splendor and dignity the Church has put forth through the ages, of which her earliest and humble origin gave faint promise or hope.

The Crypt, then, appeals to those who throng here from parts of the world as a fulfillment of the impressive words of Isaiah (lx), which echoed through the silent, dim corridors of the Catacombs centuries ago: "The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of my sanctuary, and I will glorify the place of my feet. . . . For brass I will bring gold, and for iron I will bring silver and for wood brass, and for stone iron, and I will make thy visitation peace and thy overseers justice."

The Crypt is cruciform in shape, showing that from its very foundation this greatest temple to the Virgin Mother of God is built upon the fundamental dogma of how this pure maiden of Judea gave the world its Saviour.

In the very center of the Crypt, where the horizontal arms of the cross meet the perpendicular tree, is a wonderfully carved altar of chaste marble, richly

inlaid with gold and jewels, dedicated to Our Lady of the Catacombs. The symbolism of the Crypt radiates from this altar.

About this magnificent central altar are grouped 15 small marble altars each in its own minutely decorated chapel. Hundreds of masses are said on these altars, at which those who helped to build the Shrine are most efficaciously remembered. There are three dome-ceilinged apses, one at either end of the extended arms of the cross and the other at the head. In each apse are five chapels.

The decorative plan and the symbolism of the Crypt are closely correlated, so that, standing by the main altar of the Virgin Mother, a visitor with the eyes of faith or the artist can read a beautiful, coherent, historic story as the eye scans any feature of the emblematic embellishment.

On the long tree of the cross we find three distinct arched chambers. The central chapel in the northern apse (at the head of the cross) is dedicated to "The Blessed Sacrament"—Jesus; then in the great central archway at the intersection of the arms of the cross we have the altar of the Blessed Virgin—Mary; and another great chamber representing the foot of the cross is given over to the worshippers, representing the poor working people (who for the most part have built this basilica) as personified by—St. Joseph.

Note that these three sections combined make the beautiful ejaculation used frequently during life and recommended particularly at the hour of death—"Jesus, Mary, Joseph." They symbolize our devotion to the Immaculate Conception—"through Mary to Jesus."

The giant organ, which cost $30,000 and will take more than a year to build, is to be in two banks in side chambers at the rear of the chamber dedicated to St. Joseph. It carries out the symbolism of the Holy Family—"Jesus, Mary and Joseph"—by representing "the harmony of the family life."

The three great apses of the Crypt are in a shamrock formation to commemorate the strong faith in God and tender love for Mary demonstrated by the Irish people through this glorious symbol of the Blessed Trinity.

The three apses are dedicated to God the Father (western); God the Son (northern), and God the Holy Ghost (eastern). In the same order the ceilings of these three apses are tiled with panels and illustrating and quoting—Prophecy, Promise and Fulfilment. The three groups of stained-glass portrait windows over the altars in these apses depict—the Old Testament, the New Testament, and the Fathers of the Church.

The dome of each apse represents the heavens with an angel blowing the trumpet on each side of the stars of the firmament in the center.

Here is another beautiful thought that directed the structural arrangement, dedication and symbolic embellishment of the Crypt. Mary (represented in the central altar) is daughter of the Eternal Father (represented in the western apse), Mother of the Beloved Son (represented in the northern apse), and Spouse of the Holy Ghost (represented in the eastern apse).

CATACOMBS DOMINATE DECORATIONS

The prevailing motive of the decoration of the Crypt is taken from the Roman Catacombs, in which so many wonderful discoveries have been made that confirm our Catholic faith and reveal its identity with the faith of the Christians of Rome in the first three centuries, when the apostolic teaching and traditions were yet fresh and vivid.

Thus the belief in the Trinity, in the divinity of Jesus Christ, in the dignity and love and intercession of Our Blessed Mother, in the holy Sacrifice of the Mass, in the future life and divine judgment, in the sacraments, in the typical and prophetic office of the Old Testament and other elements of our Catholic faith, are reproduced in the broad ceiling of the Crypt and on the walls.

The ceramic art permits the reproduction of the ancient catacomb frescoes with peculiar vigor and eloquence.

Here, for instance, is the famous scene of the "Breaking of Bread" with Christ and the Apostles seated at the holy table on which are the eucharistic loaves and fishes, the moving scene discovered by Wilpert in the Catacomb of Priscilla and dating from the second century. Here, too, is Mary with the Child Jesus, receiving the homage of the Magi. Elsewhere Baptism is represented with the most intense faith in its divine origin and its tremendous import. The Three Children in the Fiery Furnace and Daniel in the Lions' Den are radio-like echoes of the persecutions sustained by our Christian ancestors. From the Catacombs, too, are the lovely scenes of Christ crowning the Martyrs, also the Confessors and virgins. How sincere and immediate was the belief of the early Roman Christians in the office of the Mother of God is seen in the wonderful second century Annunciation from the Catacombs, and in the equally splendid prophecy of Isaias: "A virgin shall conceive and bear a child."

In the groinings of the ceiling some thirty distinctive points of Catholic faith are presented in artistic boldness and relief. Over the sixty-five marble pillars stand out in perfect ceramic fifteen small scenes from various Catacombs representing the Catholic faith of the post-apostolic age in no way different from our own. A unique element of early Christian life is the "Consecration of a Nun" at Rome about the year 250, in which this very ancient Christian liturgical scene is reproduced with living fidelity, some Agnes or Cecelia in presence of the Pope and his deacon, and receiving from them the blessed veil of her consecration.

For all this rich ornamentation the medium used is ceramic, the finest clay and the rare skill of the potter, whose feeling eye and deft hands have evoked miracles of design and color from the long buried frescoes of a dozen Roman Catacombs and the little fourth-century chapels built over the bodies of the Martyrs.

The inspiration of all this unique, artistic cycle has been found in the famous

books of De Rossi and Wilpert, whose wizardlike genius has revealed so many positive Christian truths, facts and beliefs, long dormant with the bodies of those holy martyrs and confessors, widows and virgins, to whom they were as real and present as the matters of their everyday lives.

THE MOSAIC MARBLE FLOOR

THE most famous marble quarries of the world, in more than twenty countries, have contributed their choicest specimens of thirty-nine varieties to the beautifully designed marble mosaic floor of the Crypt, 20 feet long by 160 feet wide, which is the finest pavement executed to date in the United States.

It cost upwards of $100,000 and makes a wonderful ornament for the noble edifice which the piety and generosity of the Catholic people are erecting, and, as Bishop Shahan said on viewing the completed work, "fittingly closes the expression of our national gratitude to Mary Immaculate as far as the great spaces of the Crypt permit our hearts to cry out in love and devotion to the Mother of God."

This noble specimen of the immortal mosaic art is laid out in beautiful geometric design, infinitely varied throughout the length and breadth of the Crypt. Wherever the eye looks, it is fascinated by this marvelous combination of intricate design and rich, warm colors, yet the utmost simplicity and regularity prevail, and reveal a dominant logic of thought and expression amid the fascinating charms of design and color.

The first three sections, the portions before the predelles of the altars of the three apses, contain 416 pieces of marble each, giving a total of 1,248 pieces. Outside this area, around the main altar and extending to the end of the Crypt, are 2,000 marble tiles, each weighing 75 pounds; 5,000 feet of marble mosaic, composed of about twenty different kinds of marble; 2,000 feet of 4-inch marble border; 2,000 feet of 3-inch cottage marble border, and, finally, 1,000 feet of 10-inch cottage marble. The colors harmonize beautifully—the Cipolino marble from Switzerland, the Red Levanto from Italy, the Tinos from Greece, the Verde Antico from Vermont, the Irish Rose, and the Connemara Green from Ireland, the Monte Verde Oriental from South America, the Griotte from France, the Red Numidian from Northern Africa.

The choicest marbles of Italy and Africa, of South and North America and of Asia have been worked into this wonderful pavement. Among them are many hundred pieces of famous Irish marble from Connemara, Cork, Kilkenny and other counties of Ireland. Germany also and Poland have contributed rich sections. Altogether this marble floor exhibits admirably our American Catholic love of Mary Immaculate, visualizing the wide variety of our origin and the unity of our Faith.

The historic Carroll Altar, built in 1774, and the Madonna, that have taken such a prominent part in the progress on The Shrine. This is the Northern Apse of The Crypt and what is now the Blessed Sacrament Altar. The picture shows how services were conducted before the supports for the temporary roof had been removed, and the spaces not yet decorated by the beautiful ceiling ceramics. On the altar is a small ornamental tabernacle built two years before the definition of the Dogma of the Immaculate Conception. In the background is the beautiful copy of Murillo's Immaculate Conception in the Louvre in Paris. This picture was behind the altar in Caldwell Hall when the first Mass was said for The Shrine on December 8, 1817, and has been moved along every step of the building of The Crypt.

THE BISHOP CARROLL ALTAR

Until the "altar of Our Lady of the Catacombs" was in place, a famous old pioneer altar which served as the very cornerstone of the Catholic Church structure, the spread and upbuilding of the Church of Christ in this country—a treasured relic—was used.

This is the original wooden altar of the first Catholic Bishop of the United States, Bishop John Carroll, who has been characterized by a gifted writer as "a glorious torch bearer permitted by God to kindle to new life and spreading flame the lamp whose pale fire was kept alive through persecution in the hidden chapels of his native Maryland."

This altar was used by Bishop Carroll in his mother's home, not far distant from the present "Capital Most Beautiful." It was one of the earliest gifts to the Shrine, and on it daily masses have been said for the success of the effort to erect this crowning triumph of Catholic Church edifice, itself emblematic of the miraculous growth of the Church in this country from that most humble first altar.

The Bishop Carroll altar was first used for Mass on December 8, 1917. It was used for the first Mass in the Crypt on May 20, 1920, on the present site of the Main Altar. Cardinal Bonzano, the Papal Delegate to the Eucharistic Congress, sang the High Mass. Then he was the Apostolic Delegate to the United States. This altar was again used by Cardinal Dougherty, of Philadelphia, who is president of the Building Committee of the Shrine, and who gave Benediction of the Most Blessed Sacrament on the occasion of the laying of the corner-stone September 23, 1920. Cardinal O'Connell said Mass on this altar during the Holy Name Convention held in Washington in September, 1924, and the Apostolic Delegate, Archbishop Fumasoni-Biondi, on Easter Sunday, 1926, pontificated at High Mass on this historic altar.

It was continuously used in the Crypt until the main, Mary Memorial, altar was set in its place, January 1, 1927. Since then the Bishop Carroll altar has occupied a special section of the sub-basement, where it is preserved as a relic and visited by thousands of persons.

VARIED SYMBOLISM OF LIGHT EMPHASIZED

The frequent and varied symbolic use of light is familiar to all acquainted with Catholic churches; nevertheless, the view of the Crypt, with the new lighting fixtures which had just been installed, was a delightful surprise to the thousands of visitors to the Shrine on Baccalaureate Sunday, 1926. Twenty chandeliers, fashioned of wrought metal and suspended from the ceramic ceiling by slender rods of oxidized silver, fill the whole of the interior of the Crypt with a beautiful subdued glow. Specially designed and made for the National Shrine, these fixtures are among the most beautiful lighting arrangements in any church, and more, perhaps, than any other of the many improvements in the Crypt during that year, they seemed to transform the whole edifice, giving one a visible knowledge of what its ultimate richness would be.

CHAPTER 14

THE $100,000 GUASTAVINO CEILING

THE ceiling of the arch of the Crypt is built to support the floor of the basilica and the huge main altar to be erected thereon, and is the largest masonry arch in the world. It is capable of sustaining a weight of almost 1,000,000 pounds. It is built of four great arms or arches, each 54 feet long. The ceilings are of rich Guastavino tile, with mosaic inserts, and the groinings of the arches above the altars are covered with symbols of the earliest Christian doctrines, in gilt and colored ceramic.

The tiled dome is in four arches, and in the great 40-foot arch or rib, which is at the interception of each apse, with the crossing, there will be three large medallions depicting the Virgin or one of her prototypes, together with four inscriptional panels which are related to the subjects depicted in the medallions. In fact, the entire decorative plan, including the pictorial elements, as well as the inscriptions, is correlated throughout. The ceiling is of neutral-toned Guastavino tiles, and into this great dome will be inset panels depicting the prophets and scenes from the Old Testament.

These medallions in the great arches or ribs, as well as the panels in the dome, and in the frieze over the pillars, are all of the Pewabic tiles made under the direction of Mrs. Mary Chase Stratton, of Detroit, Mich. The Guastavino tile, which forms the main body or background of the dome, is of a soft neutral tone of grayish taupe, which will be broken at appropriate intervals by narrow lines of colored Pewabic tile bearing small catacombal symbols.

It is in the treatment of the large medallions and tile panels which give the effect of great murals that Mrs. Stratton has evolved a technique in the handling of ceramic material hitherto never used, or, if used, not recorded.

Instead of the use of many tiny teserae as in a true mosaic, Mrs. Stratton has indicated the figure or design by deep incised lines in large units of tile. These deep lines retain perfectly the feeling and quality of tile mosaic. They are deeply incised in the plastic clay, the design being carried out in two or three planes rather than modeled roundly. The color is applied in the form of a slip glaze, which is really a very thin clay with which the chemical oxide has been mixed; and the great medallion or panel fired as a single unit. These medallions are then inset in an appropriate and glowingly beautiful border of rich colorings, the whole outlined in a leaflike pattern of gold.

The entire ceramic program is beautifully symbolic in its conception and design. Thus it was necessary for Mrs. Stratton to be something of a theologian as well as an artist; for her cooperation with the church authorities and the architects, Maginnis and Walsh, of Boston, had to be based upon a true understanding of the place of the Virgin in the Christian faith, prophecies concern-

ing her, and her prototypes in the Scriptures before she could carry out the minutest details of the decorative plan with true sympathy and understanding.

Fittingly enough the Crypt is being kept truly catacombal in its decorative plan. For this reason Mrs. Stratton's research has been supplemented by a visit to the Catacombs in Rome, where she studied the mosaics and the type of figure used therein.

Thus the ceiling ceramics, from the great medallions to the narrow lines of small tiles which break the monotony of the background, are early Christian in feeling and design, a pictorial theology of the first three centuries after Christ, and make, what Bishop Shahan so aptly calls, a beautiful "legible decoration."

The Crypt as a whole has three great apses, with five altars in each apse, and the decorative ceramics are symbolic and consistent throughout. Thus, in the first apse, the tile panels represent the Prophecies, in the second apse they depict the Promises, and in the third apse the Fulfillments, as represented by biblical figures, each in colorful borders and lines of warm-hued glowing tile.

The whole ceramic plan represents a program the size of which has never before been undertaken in connection with a church in America, and calls for the firing of not thousands but literally millions of beautiful glowing tile, aside from the large medallions which partake of the nature of ceramic murals.

MEDALLIONS AND ARCH SYMBOLISM

When the great Upper Church of the Shrine is completed, one may descend a great staircase to the Crypt, pass through the large entrance hall, known now as the House of Nazareth, and enter the Crypt proper through the columns of Irish rose marble that mark the entrance to the Hall of St. Joseph. Above him will be flung a plaque of gold ceramic, imaging forth God the Father; beyond a great transversal arch will stretch with its message, "The Word Was Made Flesh," and surrounding the form of the Divine Child, limned, again in gold ceramic.

Beyond this, over the Main Altar, broods the eternal Dove, completing the symbolism of the Trinity; and from here branch out the three apses of the Crypt, like a trefoil, bearing in symbol or picture the whole range of dealings of God with men, and shadowing as effectively as St. Patrick's trefoil, the Holy Trinity, the mystery of three Divine Persons in one Nature.

The big ceiling ceramic medallion of God the Father in the St. Joseph's section was given by a relative of the Very Rev. Charles H. McKenna, O.P., who made a donation of $12,000 for this purpose.

The ceramic panel on the great arch in front of the Mary Memorial altar was also given by a dear friend of the Very Rev. Charles H. McKenna, O.P., who presented $10,000. This is the arch of God the Son, "Verbum Caro Factum Est."

The beautifully symbolic medallion of God the Holy Ghost over the Mary Memorial altar was given by the Countess Eleanor C. Colgan, of Brooklyn, who contributed $10,000.

The God the Father and God the Holy Ghost medallions are adaptations of Raphael's picture "La Disputa"—a discussion of the Blessed Sacrament. The arch is an adaptation of a mosaic in the church of St. Mary Major's in Rome.

PLAQUES OF THE NEW TESTAMENT

(Northern Apse)

In the northern or central apse the plan has been to make all the decoration revolve about the central idea of the word-made flesh. This is especially fitting in view of the fact that the Blessed Sacrament reposes on one of the altars here. On the ceiling of the apse the four plaques portray different scenes in the life of Christ.

First—"Christ Among the Doctors"

The first plaque, Christ among the doctors, is more than faintly reminiscent of Hoffman's celebrated painting of the same name. The Christ Child is shown surrounded by the doctors of Jewry; one of them bears the scroll of the law unfolded on his lap, while the others lean forward expectantly and with astonished faces to catch the words of divine wisdom. The holy wisdom that is equally necessary whether in the cloister or in the classroom is here skilfully suggested, and the source of that wisdom and grace by its nearness to the tabernacle.

Second—Concern for Children

The concern of Christ for children is typified in the second plaque which shows the raising from the dead of the little daughter of Jairus. The child is shown seated, while Christ stretches forth His hand to raise her to her feet. This plaque strikingly shows us the concern of Our Blessed Lord for the education and salvation of the young.

Third—Miracle of Lazarus

One of the greatest miracles, after the Resurrection, has always been considered the raising of Lazarus. It has been the subject for story and picture from the catacombs to our own time. By Browning the story of Lazarus was fashioned into one of the strongest and most original poems in any language. In this plaque Lazarus is shown coming forth in his grave clothes at the omnipotent bidding of the Master. Where Christ is there is life, and life eternal —and Christ in his mighty sacrament will dwell upon the altar almost directly underneath this representation of the raising of Lazarus.

Fourth—The Ascension into Heaven

The fitting close to the most perfect Life was the Ascension. The last plaque of this series shows Christ ascending towards the heavens while the faces and eyes of His disciples are turned toward Him. The ascension of Christ lifted the

hearts of that little Christian flock beyond earth to heaven, and this plaque may well show the worthy completion of the life of every true Christian.

PLAQUES OF OLD TESTAMENT

(Western Apse)

In the domed ceiling of the western apse are four ceramic plaques historically symbolic of the Old Testament.

First—Patriarch Noe

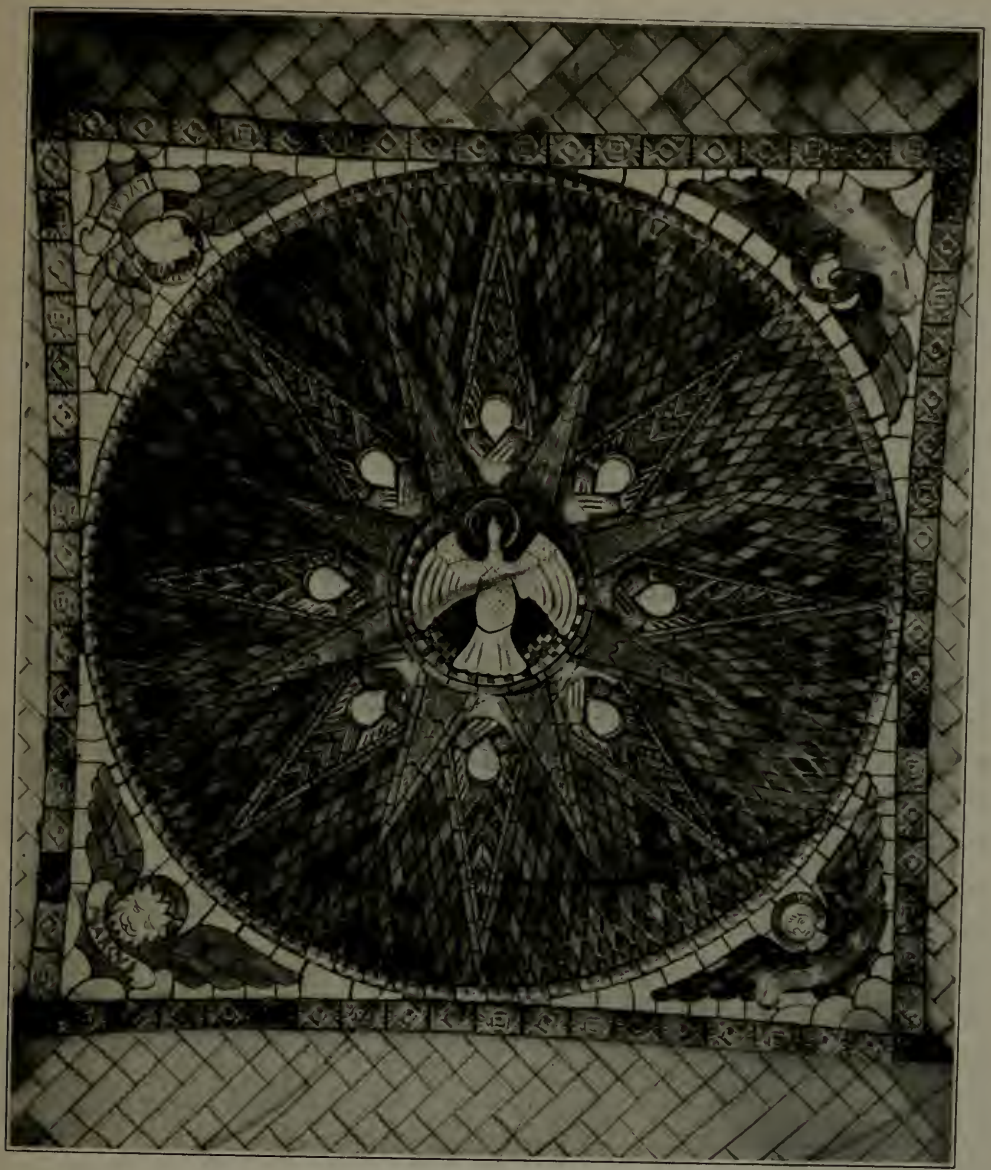
The first plaque shows us the patriarch, Noe, with hands uplifted to God, while beneath him a quaintly drawn ark floats over the waters. In the distance a dove can be seen winging its way with the olive-branch, symbol of safety and peace. A quaint idea of what the ark looked like, one may say, but let us remember that all the art of the Crypt is not in any sense realistic. Here we see copied to a greater or less extent the symbols used in the catacombs, and the fact that the ark leaves something to be desired according to realistic art need not concern us nearly as much as the thought that our eyes are here looking at a symbol which was an adequate one for men who also looked on martyrdom daily, for men a large proportion of whom sealed their faith with their blood. The important thing to note about the figure is that the arms of Noe are raised in prayer—and that the dove with the olive-branch (harbinger of peace) is clearly seen. Certainly for a Christian the transition is easy to Christ, the true Olive Branch given to the race—or to one of the mediaeval Madonnas like, say, Raphael's Madonna of the Olive Branch.

Second—Prophet Jonas

The second plaque shows the prophet Jonas, issuing from the mouth of the whale where he had lain for three days. Again we observe the quaint, strange lines of catacombal art, the tenuous form of Jonas rising with hands lifted toward heaven, while the whale, a green sinuous cloud, fills the background. The prophet Jonas' coming forth from the whale is in the Gospels adduced by Christ as a type of his own Resurrection after three days in the tomb. The early Christians delighted to trace the idea in varying forms on the walls of chambers in which Mass was said, and upon their tombs. This plaque may remind us not only of Christ's Resurrection from the tomb, but of His mystical Resurrection here in the Crypt every day during Holy Mass when He is lifted up for the adoration of all men in the shining vesture of the Host.

Third—Prophet Malachias

Malachias, the subject of the third plaque, is here shown in reference to what is for Catholics one of the most consoling prophecies of the Old Testament Malachias, one of the last of the prophets, in order of time, lived about 400 years before the coming of Christ; he foretold the rejection of the Jews and their unclean sacrifices, and the calling of the Gentiles, who should offer up to God in



The ceramic portraying the Dove, representing the Holy Ghost. This plaque, about 20 feet square, is directly above the Mary Memorial Altar and is one of the most beautiful symbolic embellishments of The Crypt. It is the gift of Countess Eleanor G. Colgan of Brooklyn. In the corners are the symbols of the four evangelists, Matthew, Mark, Luke and John.

every place an acceptable sacrifice. "For," he says, "from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." And the Council of Trent declares: "The Sacrifice of the Mass is that clean oblation which the Lord foretold to Malachias would be offered to His Name throughout

the world from the rising to the setting of the sun." This prophecy is of course fulfilled in our day when as regularly as the sun's first light strikes the turning edges of the world, Christ is lifted up a clean offering to the Father. And like a tide over our waking earth rushes the Blood of Christ from a thousand altars to cleanse the world of sin. All this the plaque of Malachias recalls to us, as he stands here near the altar, with the new sun behind him, and in his hands the scroll of his prophecy—the prophecy of Christ's coming, Christ who would find such manifold ways to be with the children of men.

FOURTH—JUDAS MACCABEUS

The last of the Old Testament plaques shows us Judas Maccabeus, the great warrior of the Jewish people. He stands girt and armed for battle, while behind him the power of God is typified by the cloud of angels with their wings hiding the Mighty One who is Lord of Hosts. The other plaques speak of peace, of the goodness of God or some other truth; this plaque speaks of power. It was Judas Maccabeus who sent an offering of gold to the temple in Jerusalem, commanding prayers to be offered for the dead, and who is drawn here with especial fitness in a temple where the Great Sacrifice itself is offered daily not alone for those on earth, but for those who, as the Canon of the Mass directs the priest to say, "have gone before us with the sign of faith, and who sleep the sleep of peace."

PLAQUES OF HOLY GHOST

(In Eastern Apse)

"In Chartres and the other medieval cathedrals, we are told, the decoration is almost wholly given up to the Mother and the Son; the Father seldom appears, and the Holy Ghost still more rarely," said Rev. Dr. McKenna. "Not that that age believed less in the Trinity than ours, but it may be typical of our age, typical of the modern feeling that devotion to the Holy Ghost should loom large in the Christian life, that the Eastern Apse of the Crypt of the National Shrine should be especially dedicated to the third person of the Blessed Trinity. This dedication is strikingly carried out in the four plaques which adorn the ceiling, under the general title the Holy Ghost."

FIRST—"FONS AMORIS"

The first plaque, the Fons Amoris, fountain of love, shows a stream of green spray rising straight from the central fountain. The fountain used here has been a frequent symbol all through Jewish and Christian history. The Jews from Abraham's time to our own, the Jews prized one thing above another, and it was their fountains. Wherever a well burst forth, a little settlement was founded; a village grew up; the well-side became the place for the interchange of social and business relations. This almost religious veneration of springs and streams rings through the Psalms again and again. In the New Testament Our Lord Himself compares Himself to a fountain, and the Church in her hymns

applies the title to the Holy Ghost in all fitness, since Christian theology teaches that the timeless Procession of the Spirit from the Father and from the Son is an act of Infinite Love.

Second—Gate of Heaven

One of the most beautiful appellations in the Litany of the Blessed Virgin is that of "Gate of Heaven." To the Christian soul this is the symbol of entrance into eternal life. As such it means that the Holy Ghost assists the soul with the graces necessary to be pleasing to God and deserving of eternal reward. It is, therefore, fitting that such an emblem should be placed in that portion of the ceiling dedicated to God the Holy Ghost.

It is most becoming that the Gate of Heaven should be here portrayed in the midst of the symbols of the Holy Ghost, as Mary was the way through which Christ came upon earth. She was "Full of Grace" and was the selected spouse of God the Holy Ghost, as she was daughter of the Almighty Father and Mother of the Eternal Son. Through all these, she is most appropriately called the "Gate of Heaven."

Third—"Seat of Wisdom"

Our thoughts are so closely bound up with Mary as the Seat of Wisdom that at first it seems incongruous to apply the title to the Holy Ghost. Yet to bring about this harmony, we have only to remember that the Holy Spirit is the Spirit of Wisdom as well as of love; that among the gifts or fruits of the spirit the Church has always accounted Wisdom—a holy wisdom ordaining all things toward their determined ends. Of course, the plaque of the book lying open upon the chair has other meanings. Christ, the little child enthroned upon Mary's lap, is the open Book which will teach us everything we need to know, or as in the Pieta—the Book of Life—with all His wounds like pages open to tell us of God's love for men. Mary was the seat of Infinite Wisdom, of the Divine Word; all the theoretic wisdom was hers, abode in her breast for nine months—all the practical wisdom of God, was hers. The practical wisdom is love, and she was the Spouse of the Holy Ghost, therefore do we see limned forth the "Seat of Wisdom."

Fourth—The Symbol of Flame

Fire has been in all religions the constant symbol of the supernatural. Fire, water, air—these terms are used by Our Lord Himself to image the action of Divine Grace on our hearts. "I am come to spread fire on the earth and God Himself often appeared in the Old Testament in fire, and encompassed with fire. He showed Himself in the burning bush; He descended before the face of Moses on Sinai in the midst of flames and thunder and lightning. Our Lord is compared to fire; likewise the Holy Ghost. He shall baptize with the

Holy Ghost and with fire." Hence we can see the propriety with which the Eternal Spirit is here symbolized by the flame upon the altar. In the form of flame He descended upon the bended heads of the apostles at Pentecost—and in the flame of holy desires, and by grace He dwells in our hearts. . . . To the end of time flame will be the symbol of the third Person of the Blessed Trinity.

THE GREAT GROIN ARCH

The great groin arch in the Crypt presented an unusual, if not unique, engineering and structural problem, as it must carry the weight of the main altar and allow for the load of worshippers in the upper church. This is explained in a statement by R. Guastavino, president of the company that specializes in this work and that executed the tile ceiling, as follows:

"The weight of the great groin arch when completed, including the floor construction, marble, and weight of the altar which is 125 tons, and also allowing a live load for the public assembly, will be very close to 1,000,000 pounds. To be more exact, the weight will be about 988,000 pounds.

"The diagonal clear span of the groin, which is supported by four large columns, is 65 feet. These diagonal ribs have to carry practically all of the altar. It is considered a rather unusual problem; I know of no other example existing here in this country, and I doubt very much if there is any abroad."

ALTAR ANTEDATES DOGMA

A UNIQUE and instructive example of God's providence in small things is seen in a miniature altar and tabernacle which is being preserved in the Shrine museum.

An ardent lover of Mary Immaculate had, in 1852, constructed a small altar with tabernacle and altar railing. This was a few years before the definition of the Dogma of the Immaculate Conception. This altar remained since that time in the possession of the family of the owner and was given by them as the first altar in the great Shrine of the Immaculate Conception.

When made it was little thought that in years to come it would grace America's wonderful Shrine to Our Blessed Mother, but the devotion and love which this person had to Our Blessed Mother, and especially to the great doctrine of the Incarnation, so intimately connected with devotion to Mary Immaculate, secured for him the great privilege of having his altar as the first object of devotion to America's Protectress "our tainted nature's solitary boast" in America's great Shrine to Mary Immaculate.

CHAPTER 15

THE FIFTEEN LUNETTE WINDOWS

THE CRYPT is lighted by 15 lunette windows, which are a feature of the 15 chapels, and which are very important in the scheme of symbolism.

The lovely windows have been designed to symbolize Divine Revelation through the Prophecy of Our Lord's Coming, through His birth of the Blessed Virgin, and through the spiritual lives of later Apostles, Martyrs and Spiritual Leaders who have established His Church throughout the world.

The spiritual significance of light and color, related to the line and form of stained glass, is always most elegant when it is well within the simple limitations of that medium. Therefore these small figures are not portraits but symbols, given distinction by costume, color and other emblems.

The mediaeval artists and craftsmen had a sense of color in relation to its loftiest meaning that might be roughly suggested in this manner.

Red: Heavenly love, courage, power, royalty, passionate devotion and sacrifice.

Blue: Heavenly truth, loyalty and constancy.

Purple: Passion, humility, suffering, penitence.

Green: Victory, hope, joy, youth.

Gold: Wisdom, achievement, spiritual riches and learning.

White: Purity, serenity, celestial power and light.

The lunettes of the west apse are dedicated to the Prophets, all of whom are related in some way to the Glorification of the Blessed Virgin in the Birth of Our Lord. They symbolize Propheey.

The north apse lunettes are dedicated to Evangelists and Apostles who symbolize Promise, while the east apse lunettes are devoted to the Growth of Christianity through the labors, trials and martyrdoms of great Saints who honor the early ages of Christian life. They symbolize Fulfillment.

The lunettes of the west apse present the figures of Moses, Aaron, Izaiah, Micheas, Jeremiah, Elijah, Gideon, John the Baptist and Simeon.

The lunettes of the north apse exhibit Saint Matthew, Saint Mark, Saint John Evangelist, Saint Luke, Saint James the Less, Saint Stephen, Saint Peter and Saint Paul.

The lunettes of the east apse present Saint Irenaeus of Lyons, Saint Athanasius, Saint Cyril of Alexandria, Saint John the Baptist, Saint Chrysostom, Saint Jerome, Saint Ambrose, Saint Augustine of Hippo, Saint Gregory the Great, Saint Patrick and Saint Columba of Iona.

Each lunette is 6 by 4 feet, and, though small in comparison with the windows of our great cathedrals and other churches, they are exquisite for simplicity and elegance of design, depth and purity of color, and for the rich, warm texture of the glass, that recalls the finest tapestry.

The Crypt chapels are fifteen in number, five in each of the three apses, and

correspond to the fifteen chapels which will be dedicated to the Mysteries of the Holy Rosary in the Upper Church.

IN WESTERN APSE—PROPHECY

The dove of flame placed above the heads of the Patriarchs and Prophets signifies the divine inspiration and power vouchsafed to them in their mission on earth.

Isaias, first of the Greater Prophets, holds a scroll bearing his prophecy of the birth of Christ. "Behold a Virgin shall conceive and bear a son and his name shall be called Emmanuel." Isaias VII. 14.

Tradition says that he was sawn in two by order of King Menassas of Juda and was buried under an oak tree.

Micheas, usually accounted one of the twelve minor prophets, is here placed with Isaias because, like the great prophet, he foretold the birth of the Savior of the World. "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel." V. 2.

On his scroll is a passage from the latter part of his message. "Who is a God like to thee?" Micheas VII. 18.

Ezekiel, a Greater Prophet, holds a scroll on which is written that passage from his book which has always been considered typical of the Virginity of Our Blessed Lady, both before and after the birth of Christ. "And the Lord said to me, this gate shall be shut, it shall not be opened." Ezech. XLIV. 2.

Jeremias, the second of the Greater Prophets, received inspiration from Heaven for his message to the world. His scroll is inscribed, "This is our God, and there shall no other be accounted in comparison to Him." III. 36.

Moses (Moises), Patriarch, Hebrew leader and lawgiver. His bearing is majestic with flowing beard, radiant, even as he appeared coming down from Sinai to the children of Israel with "the two tables of the testimony."

Aaron, the high priest of the Old Law, great grandson of Levi and brother of Moses with whom he shared the leadership of the Children of Israel. He wears the ephod embroidered, and hung with pomegranates and bells. On his head is the mitre bearing the inscription "Holy to Jehovah." He bears the breastplate with its twelve jewels representing the twelve tribes of Israel. He carried a censer and the rod which blossomed miraculously, a symbol of the Immaculate Conception.

Gideon, Judge of Israel, recognized by his warrior's apparel of chain-mail and helmet. He holds a spear in his right hand and in his left a shield on which is emblazoned a sheep, emblem of the miracle which was performed when Gideon spread the fleece on the threshing floor. He typifies the virginity of the Mother of God.

Elias, Greater Prophet, raised up in the Kingdom of Israel to remove the Ten Fallen Tribes, is holding a portion of his prophecy against Achab found in III Kings 17:1. "As the Lord Liveth there shall not be dew nor rain." In the

Apocalypse we read of his being carried away from this world in a chariot of fire to reappear on earth and dies for Christ at the end of time. He is represented as of venerable aspect with long flowing beard. A mantle of skins over a blue tunic recalls his life in the wilderness.

St. John the Baptist, the forerunner of Our Lord, sanctified in his miraculous birth and glorified by his office of the Baptism of Christ. He holds here a medallion with the symbol of the Lamb of God. "Ecce agnus Dei;" also the cross staff which, with the representation of his tunic of skin and his bare feet, typify his abnegation in the wilderness. He was further sanctified in his martyrdom when Herodias demanded his head of Herod.

Simeon, son of Cleophas and related to Our Blessed Lady, holds the divine child in his arms.

He is not represented in his robes as Bishop of Jerusalem, to which office he was elected after the death of St. James the Less.

He met death by crucifixion at the hands of Emperor Trajan after a blessed life of more than one hundred years.

IN NORTHERN APSE—PROMISE

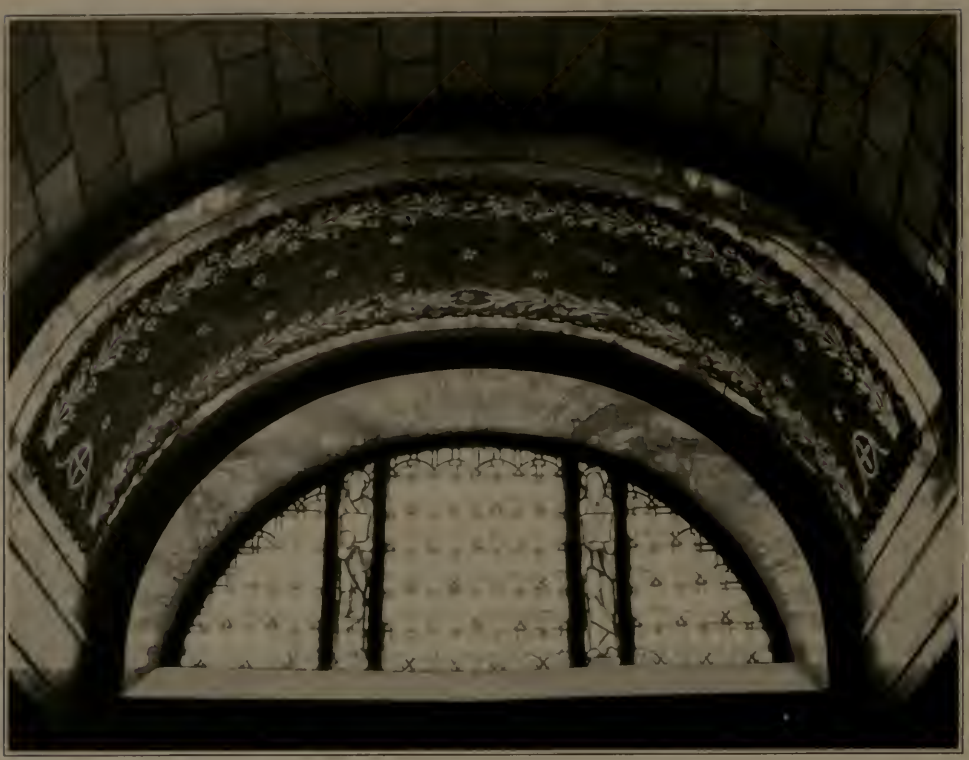
The dove hovering over the heads of the Evangelists signifies the heavenly inspiration of their messages, and denotes them as bearers of good tidings to all men.

St. Matthew, Apostle and Evangelist, bears a book, representing his writings. The Winged Man, his particular symbol, has been given St. Matthew because he emphasizes more the human than the divine nature of Christ. Legend has it that he suffered martrydom by the sword.

St. Mark, Apostle and Evangelist, is depicted holding a book, attribute of his authorship. The winged lion, as the king of beasts, is a type of the royalty of Christ and has been given to St. Mark as his symbol because he emphasized the divine dignity of Our Lord. He was a disciple and interpreter of St. Peter, was a companion of St. Paul and St. Barnabas in their early ministry, and founded the great church of Alexandria where he suffered martyrdom for Christ.

St. Andrew, Apostle and Martyr, one of the twelve, brother of Simon Peter, a follower of John the Baptist. He witnessed the baptism of Our Lord and recognized Jesus as the Christ and leader. He carried the news of his discovery to Simon Peter who also saw and believed. He is represented carrying the cross of his martyrdom to which he was bound with cords by the order of the proconsul Aegeus.

St. Philip, Apostle, is represented as of middle age with a scant beard. He is holding a cross staff and tramples a dragon under his bare feet. Tradition says he found the people of Hieropolis worshiping the god Mars under the form of a monstrous dragon. In the name of the cross he held he commanded the creature to disappear and immediately the reptile crawled from under the altar, killing the king's son in his course. The apostle restored the youth's life, but the priests of the dragon seized St. Philip, crucified and stoned him to death.



The Soffit of blue and gold above each of the fifteen altars in The Crypt. These fit in admirably with the fifteen lunette windows which are the splendid work of Mr. Connick of Boston.

St. Luke, Evangelist, holds a book showing his authorship, not only of the third Gospel but also of the Acts of the Apostles. The winged ox or calf is symbolical of sacrifice. He was a disciple of St. Paul not having been converted until after the Ascension of Our Lord. St. Luke refers to himself as a physician, and many old works of art show him painting the portrait of the Blessed Virgin. He is venerated as a martyr, having met his death in Greece.

St. John the Divine, the disciple beloved by Jesus and author of the fourth Gospel, is represented as a young man. He holds a book showing his symbol, the eagle, which typifies his lofty flights of inspiration.

He was a brother of St. James the Great and had been a disciple of St. John the Baptist before being called to follow the Lord.

The blue of his tunic symbolizes his loyalty, while the red robe denotes the divine love and passionate devotion of his life and service as a disciple.

St. James the Less, Apostle, known as James the Just, is placed with St. Stephen, whose zeal and devotion he emulated. Like St. Stephen, he suffered martyrdom at the age of ninety-six, after years of extreme austerity and sanctity. He is shown carrying a fuller's bat, the reputed instrument of his violent

death. He is wearing the rich robe of a bishop, having been appointed Bishop of Jerusalem after the Ascension.

St. Stephen, Martyr, first of the seven deacons of the early church and first martyr of the faith, is represented as a young man, beardless and tonsured. He wears the costume of a deacon with dalmatic, and holds five stones as symbols of his martyrdom. The martyr's palms are crossed on his breast, and by the color of his garments are expressed his youth and the sublime victory to which he attained.

St. Peter, the Prince of the Apostles, designated by Christ to be the Rock on which His church was to be built. He is represented here, not in his papal robes but as companion to St. Paul in the garments of an apostle and disciple of Jesus. He holds the book of his canonical Epistles and the Key of Heaven with which symbol he was invested by Our Lord.

St. Paul, Apostle, stands with St. Peter as disciple, writer and missionary to the Gentiles, having received his call directly from Our Lord in his wondrous conversion. He bears the sword which by its position refers to his martyrdom. This crown he won, it is believed, on the same day as that of St. Peter. The book recalls his Epistles to his disciples.

IN EASTERN APSE—FULFILLMENT

St. Athanasius, called by St. Gregory the pillar of the church, one of the four great Greek Fathers. He is here robed as a Greek archbishop with pallium and epigonation, an episcopal ornament hanging at his right side. In his left hand he carries a book inscribed with the symbol of the Trinity while he bestows the Greek benediction with his uplifted right. By his zeal and courageous devotion the Church was saved from the heresies of Arius. A symbolical flame illuminates the face of one who lived for the truth of the Divinity of Christ.

St. Cyril of Alexandria, leader of the early Greek Church, is represented in his bishop's robes. His head is covered with a white veil, peculiar to him and distinguishing him always from the other Greek patriarchs. He achieved the overthrow of the heresies of Nestorius and established the title of Our Lady as "Theotokos," Mother of God. He holds a chalice, and the book of the Gospel inscribed in Greek meaning "Good Tidings."

St. John Chrysostom, the golden-mouthed, courageous defender of orthodoxy and vigorous opponent of heresies and profligacy, shown here in his bishop's robes and pallium of the Greek Church. An interesting legend tells of his inkhorn being upset by the devil in the latter's desire to prevent the writing of words which would win souls to God. St. John, appealing to heaven for aid, put his pen to his lips and was thereafter able to write with golden ink.

St. Irenaeus of Lyons, martyr, holds a torch in his left hand in allusion to his success as a preacher. His mitre and staff proclaim him bishop, to which position he was consecrated in the latter part of the second century. He refuted agnosticism and all heresies of his time and left writings invaluable to theologians and historians. He is the patron of the Cathedral of Lyons, where like-

nesses of him in glass give inspiration to all who interpret him in this medium.

St. Augustine of Hippo, in Northern Africa, was, with Sts. Ambrose, Gregory and Jerome, one of the Fathers of the Latin Church. His attribute, the flaming heart, signifies the penitent suffering he endured after his conversion. The prayers of his mother Saint Monica, and the teachings of St. Ambrose led him to forsake the study of false philosophy and embrace a life of great sanctity and devotion.

St. Gregory, fourth of the Latin Fathers and known as Gregory the Great, wears the papal robe and mitre with which he was invested after the death of Pope Pelagius. He is here attended by the dove of Divine inspiration and holds a book on which is a doubled barred cross, while he administers his blessing.

St. Jerome, first of the Latin Fathers. Traditionally he is represented as here in cardinal's robes and hat, although it is known these vestments were not worn until some centuries later. He holds a quill and an open book. On the right page of the book occur words in Greek, and on the left the same translated into Latin. They are the last words in this translation of the Bible, the Vulgate, and signify "My all is Thine."

St. Ambrose, bishop of Milan, acclaimed second of the four great Latin Fathers, holds a three-thonged scourge and a book as symbols of his voluminous writings concerning the Trinitarian doctrines of the church. He wears a bishop's vestments to which position he was elected while still a young man in A. D. 374.

St. Patrick, apostle of Ireland and father of the Church there. He is shown with mitre and cope and carries a crozier while bestowing his blessing. The embroidery on his cope shows the shamrock, emblem of the country to which he was taken as a prisoner but to which he returned after receiving his mission from Pope St. Celestine in A. D. 423. He treads the serpent under foot.

St. Columba of Iona, or, as he is often called, St. Columkill, meaning "Dove of the Churches," shares with St. Patrick the fame and honor of establishing the Christian religion in Ireland. He is shown deeply tonsured, carrying a pastoral staff and dressed as abbot of his monastery on the lonely island of Iona, whither he went in penance but which he glorified by his inspiration and service in the founding of a monastery and by his mission to the Picts.

SOFFITS IN SHRINE ATTRACT ATTENTION

The soffits of the various chapels of the Crypt are continually attracting the admiring interest of visitors, who view the delicate gold and blue mosaic work as one of the many means devised in which the symbolism of Mary is being carried out in the building of the Shrine. Few, perhaps, realize the great patience and care with which these designs are constructed. There are, for instance, in the various soffits 405 petals, forming a total of 81 roses with 81 rings and 81 centers. There are also 60 golden jars, 124 crosses and circles, 2,600 leaves, 48 center gold oblongs and 20,718 pieces of blue tile.

CHAPTER 16

THE MAIN OR "MARY MEMORIAL" ALTAR

DEDICATED to Mary Immaculate, the gift of the Marys of America, the Main Altar of semi-transparent golden onyx from Algiers, with its base of Traventine white marble costing $50,000, was formally presented by the International Federation of Catholic Alumnae on November 19–20, 1927.

It is called "the altar of Our Lady of the Catacombs," and the first Mass was said on it January 1, 1927, by Father McKenna.

Placed at the intersection of the axis from the main door to the central altar in the northern apse, and the axis of the central altar in the western and eastern apses, it is equidistant from the 15 altars in the three groups of chapels in honor of "God the Father," "God the Son," and "God the Holy Ghost." Thus the position of Our Blessed Mother is emphasized as Daughter of the Almighty Father, Mother of the Eternal Son, and Spouse of the Holy Ghost.

Directly under the beautiful ceramic mosaic design of God the Holy Ghost, this altar is the first object one notices on entering the Crypt. Flooded with light, its base seen from a distance looks like a bed of pearls in South Sea sunlight. Closer and more minute examination reveals that this pearl-like beauty radiates from gold mosaic designs on the altar.

This central altar, as well as the 15 chapel altars, is made of carefully selected golden onyx, imported expressly from Algiers. The mensa, or table, of the main altar is a solid block weighing 5,000 pounds. The most conspicuous embellishments of the altar structure are the fourteen concave designs in brilliant but soft golden mosaics, symbolic of Christ and his 12 apostles, and which are designed for small onyx statues of Our Saviour and his 12 faithful disciples and St. Paul. The names of the apostles are engraved in Latin in the onyx beneath their respective designs.

The edge of the altar table is decorated with alternating leaf and cross designs beautifully and symmetrically carved. The leaves are covered with small gold mosaics, as is each end of the crosses.

Veins and tints in the golden onyx range in color from dark brown to gray. Moreover, the onyx itself as it was mined has imbedded in the stone a scintillating radiance that resembles diamond dust or minute snow flakes in the sun's rays. This combination of beautiful tints and veins, shining radiance from the onyx itself and its semi-transparency, and the delicate glow of the golden mosaic designs is soul-inspiring. People never tire of looking at this masterpiece in altars.

The altar is set on a base of Traventine white marble. This base has three steps, the lower one being 18 feet long, the next 15, and the upper, 13 feet.

The altar is in two sections, each 10 feet long and 2 feet 3 inches wide.

All the principal ceremonies in the Crypt are conducted from this altar, which possesses on its table two beautiful burnished gold candlesticks set with

precious jewels, a large burnished gold crucifix, also set with precious jewels, and the required two Apocolyptic candlebra. These are of gold plate and are works of art.

In the Shrine in general, but at Mary's magnificent altar in particular, may be found food for reflection and inspiration. From floor to ceiling may be seen the choicest and best productions of mine and quarry, to serve to beautify, to enhance the sacredness of this place, and thus they render their tribute of praise and love to Mary, our Immaculate Queen, who is our Life, our Sweetness and our Hope.

The structural adornment of the Mary Memorial altar was completed in time for the Mass in celebration of the Feast of the Presentation of the Blessed Virgin, November 21, 1927, by the placing, in the 14 niches sunk into the body of the altar, beautiful statues representing Christ, His twelve Apostles and St. Paul. These statues have a golden mosaic background and are carved by one of the best artists in America. They are the outcome of extensive study by the architect, Mr. Charles D. Maginnis, and Mr. Thomas Johnson, an eminent artist in marble work.

APPEAL FOR THE MARY MEMORIAL

The feelings that inspired the Marys of America to honor their humble but illustrious and matchless advocate—Mary, the Mother of God—is shown in an appeal issued by Clara Douglas Sheeran, co-founder of the International Federation of Catholic Alumnae, and ardent promoter of the Mary Memorial altar:

"During the past few years, a very exclusive list of Marys has been compiled by the International Federation of Catholic Alumnae for the purpose of honoring the greatest of all Marys, the Virgin Mother of God, by erecting a tribute altar in the National Shrine.

"The names on this roster, a sort of preferred list, are largely composed of teachers, the Sister Marys who have taught the Catholic Alumnae and are thus honored at the head of the list. Ample time has now been given to include in this glorious litany of Marys all the teaching Sisters of Catholic colleges, high schools, and as many of the parochial school Sisters as could be reached. The more obscure and humble the Sister the more anxious have the Alumnae been to perpetuate her name in the Mary Memorial. Whole communities such as the Visitation Nuns of Baltimore and of Brooklyn, the entire faculty of St. Joseph's College, Emmitsburg, Md., the Presentation Sisters of St. John's, Indianapolis, and the St. Joseph's Sisters of Brentwood, N. Y., and many, many others too numerous to mention in the space of this article, have been perpetuated by their graduates in enduring remembrance.

"Opportunity is now offered to every lay Mary, May, Miriam, Maura, Marie, Marietta, Marion, etc., everyone who holds even remote kinship with the name Mary, to hold a share with the Marys of America in this testimonial to the pure and perfect Mary, the model of Catholic womanhood.

"The Mary Memorial is the main altar in the Crypt of the National Shrine,

The Main, or "Mary Memorial," altar in The Crypt, the gift of The Marys of America, conceded to be one of the most beautiful altars in the world.

On entering, one is instantly impressed by the glory of the pure white Throne where Mary's Son is offered daily because He said, Do this in commemoration of Me. The altar, of pure white African onyx, inset with panels of gold mosaic, is one of the art treasures of the new world, and pilgrims are instinctively drawn to it because even to the most casual it symbolizes perfection.

"Far and above the noise of the world and its materialistic and physical tendencies, this altar of sacrifice is being completed to testify that the Marys of America hold fast to the heritage of Christ's teachings. It is their hope that this phalanx of God-fearing women may, by their unobtrusive but forceful example, win back a foolish, pleasure-tired world to the Kingdom of God. Spiritual and mystical as the union with Christ and His Mother may be, these Marys of America have set their names in imperishable stone that the world may see and realize that their faith in the ultimate salvation of bewildered humanity is built not upon sand but upon the solid rock of Holy Mother Church.

"The Catholic Alumnae have furthermore desired to translate into permanence the beautiful example of holy love for Mary which has been their constant inspiration in the person of their honorary president, Rt. Rev. Thomas J. Shahan, Rector of the Catholic University and its sublime National Shrine.

"Here in its pristine beauty the Mary Memorial is more than the names of those who are building it. It is the concrete expression of prayer of Mothers, Sisters, and Daughters who know the infinite power of the Saviour reaches down to this age and generation and that, because of His Omnipotence and Omnipresence, is still with mortals in the Breaking of Bread.

"Christ as an Infant at the breast of the Virgin, Christ at the foot of the Cross in the arms of His Holy Mother, Christ on the altar of Mary, is the King of Kings.

"The Marys of America are indeed privileged to erect this altar of tribute to that Mary whom the King chose for His Immaculate Mother and to incorporate in enduring marble their kinship with the Queen of Marys.

"Marys of America, come forward and join the Marys, those holy Nuns, who one day will follow the Lamb whithersoever He goeth and by your cooperation assist in the completion of the Mary Memorial. Shares have purposely been made small, merely nominal, so that no Mary need to be deprived of partnership in this tribute to the greatest of all Marys."

CHILDREN OF MARY'S SHRINE

To pray for the success of the Shrine project, and especially to remember in prayers the intentions of Shrine benefactors, a number of associations of Catholics have been formed. They are united under the name of "Children of Mary's Shrine." Their principal devotion is the recitation on fixed days of the week of the Most Holy Rosary of the Blessed Virgin. They also agree to offer their Holy Communions frequently for the same purpose.

The rules of this association are:

1. This association can be formed anywhere, and at any time, by persons agreeing to offer prayers for purpose described above.

2. They may meet at one another's homes at times agreed upon.

3. One shall be chosen, by mutual consent, who shall lead in the recitation of the Rosary.

4. The Rosary shall be followed by the Litany of the Blessed Virgin and the Memorare.

5. Our Father and Hail Mary shall be recited three times for the Souls of Faithful Departed.

6. Exercises will close with the recitation of Salve Regina.

FIRST TO SUGGEST MARY MEMORIAL

It was a schoolgirl, Mary Downs, of Terra Haute, Ind., who first suggested a special Mary memorial in the National Shrine, which eventually led to the gift of the beautiful main altar in the Crypt by the namesakes of Mary, as is shown by the following letter from Bishop Shahan:

THE CATHOLIC UNIVERSITY OF AMERICA,
Washington, D. C.

March 21, 1913.

MISS MARY DOWNS,
Terre Haute, Ind.

DEAR MISS MARY:

Your letter of the sixteenth gave me great pleasure, and I think your idea of a statue of the Immaculate Mother of God to be contributed by the Marys of our nation a very fine and very practical idea. I shall lay your letters before the ladies of our committee, and I do not doubt that they too will like it and will take it up in due time. It may be better not to put it forth right away, while we are trying to get the general idea of the Church before all our people. This detail, though very lovely and appropriate, might distract their attention from the all-important idea of the great Church itself. But we shall cherish your inspiration, dear child, and shall surely take due measures to execute it a little later on. I hope you will not be through your school days before you see the fine Church built and consecrated.

I rejoice to know that you are a pupil of St. Ann's school, and I am sure that you are a very good and obedient child and are making good progress every day in knowledge and piety. May God bless you and your parents, for I hope that you still have your loving father and mother, and may our Blessed Mother have you always in her holy keeping, and reward you for your great love of her and your eagerness to do her the great honor that you propose, and that will one day, I am sure, be offered to her. I shall put your letters away safely, and I hope that when the statue is put in place they will be read in public, and that you will be here to enjoy it all.

Very sincerely your friend in Xto.,

THOMAS J. SHAHAN,
Rector of the Catholic University.

CHAPTER 17

THE FIFTEEN CHAPELS OF THE CRYPT

DAZZLINGLY beautiful and resplendent, possessing a spiritual and mystical loveliness that seems alive, the Good Shepherd altar—the central one in the northern apse, and the first to be completed in the Crypt—with its background, is thought by many to be the most exquisitely lovely adornment in the Crypt.

Here the Blessed Sacrament reposes, and the hundreds of thousands of devout pilgrims from all parts of the world and every state in the Union who have knelt in worship before it have been unanimous in declaring it to be beautiful beyond description.

This chapel cost more than $20,000 and is the gift of Sir James Ryan of Philadelphia, knighted by the Holy Father and a valued trustee of the Catholic University.

The golden Algerian onyx altar and its background of gold mosaics in every variety and color of pure gold as it is taken from mines, are below an arched ceramic and marble gray canopy. This canopy reaches a peak well beyond the confines of the altar. The peak points toward the ceramic ceiling apse design.

Directly above the background there is a vari-colored stained glass window. The window is arched. Figures of Saints Peter and Paul are at each side of the window. That of the prince of apostles is draped in green. Standing in an attitude of piety, Saint Peter holds the symbolic Key of Heaven. In his conception of Peter the artist who designed the window has created an exceptionally saintly face. The figure of Saint Paul is draped in a dark robe. The predominating colors of it are crimson and orange. The noted apostle is made to look as if he might be preaching one of his famous sermons. In its entirety the window is beautiful, possessing details of color blending with a quiet simplicity.

The part of the arched canopy nearest the window is of a creamy-gray marble. This extends a little more than a foot and meets a beautiful Venetian blue and gold mosaic design set in marble of the same color. This design is in the form of an arch directly above the altar.

The spiritual, sublime loveliness and glory of this altar's magnificent background can be felt even when viewed from a great distance and before the eyes comprehend the minute details. The blazing radiance of the background's gold mosaics can be seen from the entrance to the Crypt proper, and the beautiful figure on it of Christ, the Good Shepherd, seated while two angels swing incense adorningly, is also discernible upon entrance to the Crypt.

Close observation of this glowingly entrancing background does not diminish its profound beauty. On the contrary, the beauty is enhanced by close proximity.

Christ is depicted beardless. He is a young Shepherd. His face is tanned

from exposure to sun and wind. In His right hand He holds a staff. Our Lord is petting a little lamb with His left hand. The eyes of this lamb look with worshipful wonder into the eyes of Jesus. It is apparent the creative mind, which designed the mosaic wished to convey the idea that even animals knew by intuition that the Good Shepherd was really and truly God. Another lamb stands at Jesus' right side, near His staff.

A beautiful halo designed in gold, green and blue is about the head of the Good Shepherd. Christ wears a brown robe that is trimmed in red and blue coloring.

Adoring Our Lord with incense an angel stands at each side of the background. The angelic figures are in white. The angel at Christ's right side is draped in green; the one at His left is draped in red. Two beautiful incense burners have been designed below the figures of the lambs.

To further enhance and impress us with the idea of living, breathing life, Life Itself is present on the altar below in the Tabernacle. Two growing vines are shown in the background, one at each side of the figure of the Good Shepherd.

In the background above, between the wings of the angelic figures and the Good Shepherd's staff, are the Greek letters I C N I. In the upper right are the Greek letters X C K A. The whole translated means "Christ Conquers!"

The altar itself is similar in size to that of every other side altar. But the details of the designs cut in the onyx and the mosaic designs are more elaborate and intricate because of the symbolism necessary to adequately correspond and harmonize with the presence of the Blessed Sacrament, which reposes in a beautiful burnished gold tabernacle, the door of which is set with forty-six precious jewels.

The base of the altar has two columns, one at each end. Cut in the onyx at the heads of these columns are two doves and a chalice. Gold mosaic crosses complete the decorations of the columns.

The central section of the base has two small built-in columns at each side. An arch connects them. Triangular gold mosaic designs decorate the sides of this central section beyond the columns. Small gold mosaics form a cross in the center of this section. Four round gold and blue and pink marble mosaics with two golden peacocks at the bottom complete the artistic work on this central basic section.

A line of elaborately carved onyx extends from top of each main altar column, the line running at the lower edge of the altar table. The edge of this table has a gold mosaic border. The Latin words *"Sanctus, Sanctus, Sanctus"* are carved in the onyx along this border. Small gold mosaics form four crosses. These crosses have been set before the first letter of *"Sanctus"* and after the final word.

The base of the altar in the rear has the Greek letter "Alpha" in raised letters on one side. On the other side, similarly raised, is the letter "Omega." They mean, in English, the beginning and the end. The letters have beautiful settings of minute gold mosaics.

The altar of the Good Shepherd, or Blessed Sacrament altar. In the background is shown the Good Shepherd as the "Beardless Christ," with the two lambs at his feet. Under this is the beautiful tabernacle where "The Lamb of God" rests in His Eucharistic Presence.

The burnished gold tabernacle which holds the Blessed Sacraments is conceded to be one of the most beautiful in the world and more beautiful by far than any other tabernacle in the Western Hemisphere. It is the work of Tiffany.

The tabernacle door has been made in six compartments. The gold carving is intricate, delicate and the designs are beautiful. Each compartment of the door has a square precious jewel set at the corners. Each side of these jewels measures about three-fourths of an inch.

The compartments of the door have been made in the form of squares. Inside the square is another smaller square design. Inside that there is a diamond shaped design, in the center of which is set a diamond-shaped precious jewel, each side of which measures about an inch. Four small, round, similar jewels are set between each side of the large jewel.

Cylindrical in shape, the tabernacle is decorated with a hoop of golden crosses in circular designs. The tabernacle roof is gold leaved. The top is surmounted by a delicate gold angelic figure.

At each side of the Good Shepherd altar are four beautiful marble columns extending from their bases on the marble floor to the ceiling. Six other marble columns support the ceiling above a group of five altars in this section, of which the Good Shepherd altar is the central one. Inscribed in the beautiful sections of these columns at the tops are the words of the *Ave Maria* in English. Above a beautiful red column from France, a column that has white veins and golden streaks, is found the part of the prayer reading, "And Blessed is the Fruit," especially appropriate with the Real Presence of Jesus on the altar next to this column. This column stands at the left of the altar. At the immediate right is a rich black Norwegian column. In the design at the top are the words of the prayer, "Of Thy Womb Jesus," with the prayer completed at the tops of the remaining columns.

To the left of the red French column is a green-gray marble pillar from Greece. It has beautiful white veins. To the right of the black Norwegian column is a gorgeous gray and white column from Switzerland. The French and Greek columns are placed together, while those from Norway and Switzerland are united. Directly above the first columns mentioned in the ceramic ceiling designs, Jesus is depicted transforming bread and wine into His Body and Blood. The baptism of Jesus is shown in the ceramic design above the columns from Norway and Switzerland.

CHAPEL OF SAINT JOSEPH

(North Apse)

THE chapel dedicated to the saint whom God raised to the highest sanctity and fitted to be the spouse of His Virgin Mother is next to the left of the Good Shepherd altar, on which the Blessed Sacrament reposes. The Saint Joseph Chapel is replete with beautiful symbolism in marvelously elaborate yet simple details. All these blend harmoniously and beautifully in color, artistry and religious meaning. This chapel is the gift of the late Mrs. William McCloskey of Philadelphia, in memory of her husband.

The Saint Joseph Chapel is enclosed by two beautiful marble columns. The one at the left was brought from Spain. In color it is a medium gray. It has

white veins, green, dark gray and white tints. In the design at the top of this column appear words in continuation of the Angelic Salutation: "The Lord Is With Thee." The ceramic design above this is connected with the Saint Joseph Chapel as well as that to Saint Elizabeth. As stated in the description of the Saint Elizabeth Chapel, the ceramic design represents the Adoration of the Magi.

The column at the right of the Saint Joseph Chapel was imported from Greece. Its color is a beautiful, rich dark green. It has white streaks, light green and white tints. The continuation of the lines of the Angelic Salutation, "Blessed Art Thou Amongst Women," appear in letters inscribed in the elaborate design above this pillar.

The ceramic design above this column, which is also connected symbolically with the Good Shepherd altar next to the Saint Joseph Chapel, represents Christ changing bread and wine into His Body and Blood. Three figures appear in this ceramic design, representing the adoration of the magi.

The splendid, magnificent, scintillating golden mosaic of the background of the Saint Joseph altar beggars description. The central figure in the background is, of course, that of the sanctified spouse of Our Lady. The artist who designs the mosaics has made Saint Joseph appear in a purple robe. He is holding a dark colored staff, from which flowers are seen at the upper end. This is symbolic of the fact that the Blessed Virgin had several suitors for her hand. She agreed to accept the one, from whose staff flowers would grow. Through a miracle of God, flowers grew from the staff held by Saint Joseph.

No more manly face could be imagined on any human being than that shown in this beautiful mosaic picture. The eyes are beautiful, kind, thoughtful. The entire face is reflective. It is sunburned and bearded. The beard and hair on the head are light brown. From various distances, due to the blend in mosaic colorings, the beard and hair often appear lighter and slightly red. Altogether Saint Joseph appears to be a comparatively young man and in excellent health, which is indicated from his general erect stature and fine, robust appearance.

The saint's name in Latin appears at the top of the background. In the left section there is the following Latin inscription: *Vir Fidelis Multum Laudabitur Et Qui Custos Est Domini Sui Laudabitur.* Translated into English, this Latin inscription means: The faithful man will be praised by many and he who is the custodian of His Lord will be praised.

In the far upper section of the background, to the left of the saint's figure, there is a beautiful blue, crimson and white star. At the right of the saint's figure, extending from the extreme base of the relief to the top, is pictured a beautiful plant in bloom. Green, palmlike leaves with orange and red colored flowers are shown.

The side wall sections and upper gold and blue mosaic canopy are the same as those sections already described in the description of the Good Shepherd Chapel.

The Saint Joseph altar proper was made from light golden Algerian onyx.

Combined oblong and triangular designs are shown in mosaics on the altar columns. These designs are symmetrical and are of gold, blue and gold, and orange and gold, in color.

There are no ornamental divisions in the beautiful base relief of the Saint Joseph altar. A large circular gold mosaic design ornaments the relief in the center. The Greek letters, Alpha and Omega, "The Beginning and the End," have been chiseled in the onyx inside this circular design. At each side of the golden circle there is a palm branch. This is in raised onyx, done by cutting the precious stone.

CHAPEL OF SAINT JOHN THE EVANGELIST

(*North Apse*)

THE beautiful and religiously artistic Chapel of Saint John the Evangelist, the youngest of Our Lord's apostles, stands at the immediate right of the Good Shepherd's altar. The profound love St. John felt for his Master prompted the decision to place this chapel at the immediate right of the one in whose tabernacle the Real Presence of Christ is constantly present. This close proximity of the Saint John Chapel to the Blessed Sacrament altar in the Crypt causes tenderness and love to enter hearts somewhat hardened by necessary contact with the world. It makes Catholics better Catholics and probably imbues many non-Catholics who visit the Shrine with a desire to become familiar with the beautiful apostolic traditions of the Apostolic Church.

This Chapel to St. John the Evangelist is the gift of the Misses Magee of Philadelphia. Radiant artistic and religious loveliness is reflected from the glowing and glittering background of shining golden mosaics, on which the figure of Saint John is seen. The figure of this young apostle, who was one of the privileged few present at the Transfiguration and the Agony in the garden, is draped in a red robe. This is trimmed with green, blue, black and light brown colors.

The picture shows an extremely handsome face, not as young a face as one would imagine was possessed by Saint John when he was called to follow Christ on the banks of the Jordan during the early days of His ministry, but rather a face which became more matured and somewhat exquisitely sorrowful—probably the face of Saint John after watching Jesus during the Agonies of the Crucifixion and after he was given the Apocalyptic vision.

The face of the saint shown in the mosaic is tanned. The eyes are blue. In them there is a sort of pleadingly wistful expression, but they are intensely strong eyes. The other facial features are correspondingly handsome and very saintly.

A white and red border halo encircles Saint John's head, near which at the right, and above and in it, are figures of two eagles. In the upper left of the background there appears the figure of a cup, from which are protruding two serpents. This figure is symbolic. It refers to the time when someone attempted to poison St. John by giving him a poisoned drink in a cup. He started to drink

from the cup. But his life was saved when serpents suddenly appeared from the cup, causing the saint to refrain from drinking.

Below this cup in the background appears this Latin inscription in dark lettering: *Et Verbum Caro Factum Est*, meaning in English, "And the Word Was Made Flesh." Opposite, on the other side of the saint's figure, are more Latin words: *Sanctus Joannes Evang.* This means Saint John, Evangelist, the Latin *Evang.* being the Latin abbreviation for the word meaning evangelist.

The edge of the altar table which is exposed to view is decorated with three diamond designs made of gold mosaics. One design is in the center and one at each end. Each design is formed by nine small diamond-shaped gold mosaics.

The altar itself is made of light Algierian onyx, semi-transparent in many places. The columns are decorated with diamond-shaped symmetrical designs. There are twelve of these designs on each column. They are gold, gold and green, and gold and blue mosaics.

Figures of Saint James Minor and Saint Stephen are shown in the stained glass vari-colored window above the Saint John altar.

The marble column at the left of this altar is a gorgeous blue-gray and white, which was brought to Washington from Switzerland. It has blue and green veins with white tints. In the design at the top is inscribed the continuation of the *Ave Maria* in English: "Holy Mary, Mother of God."

The column at the other side of the Saint John altar at the right of it is a green and white Greek pillar. It has white veins with green tints. Continuing the words of the Angelic Salutation, we find "Pray For Us Sinners" inscribed in the intricately beautiful and harmoniously carved design at the head of this column.

The ceramic mosaic to the left of and above this altar shows the baptism of Christ by John the Baptist. Christ is depicted as a Youth. The Dove, symbolic of the Holy Ghost, is flying toward Him. An angel is also seen flying toward Our Lord. To the right of Christ John the Baptist is seen administering the Sacrament of baptism.

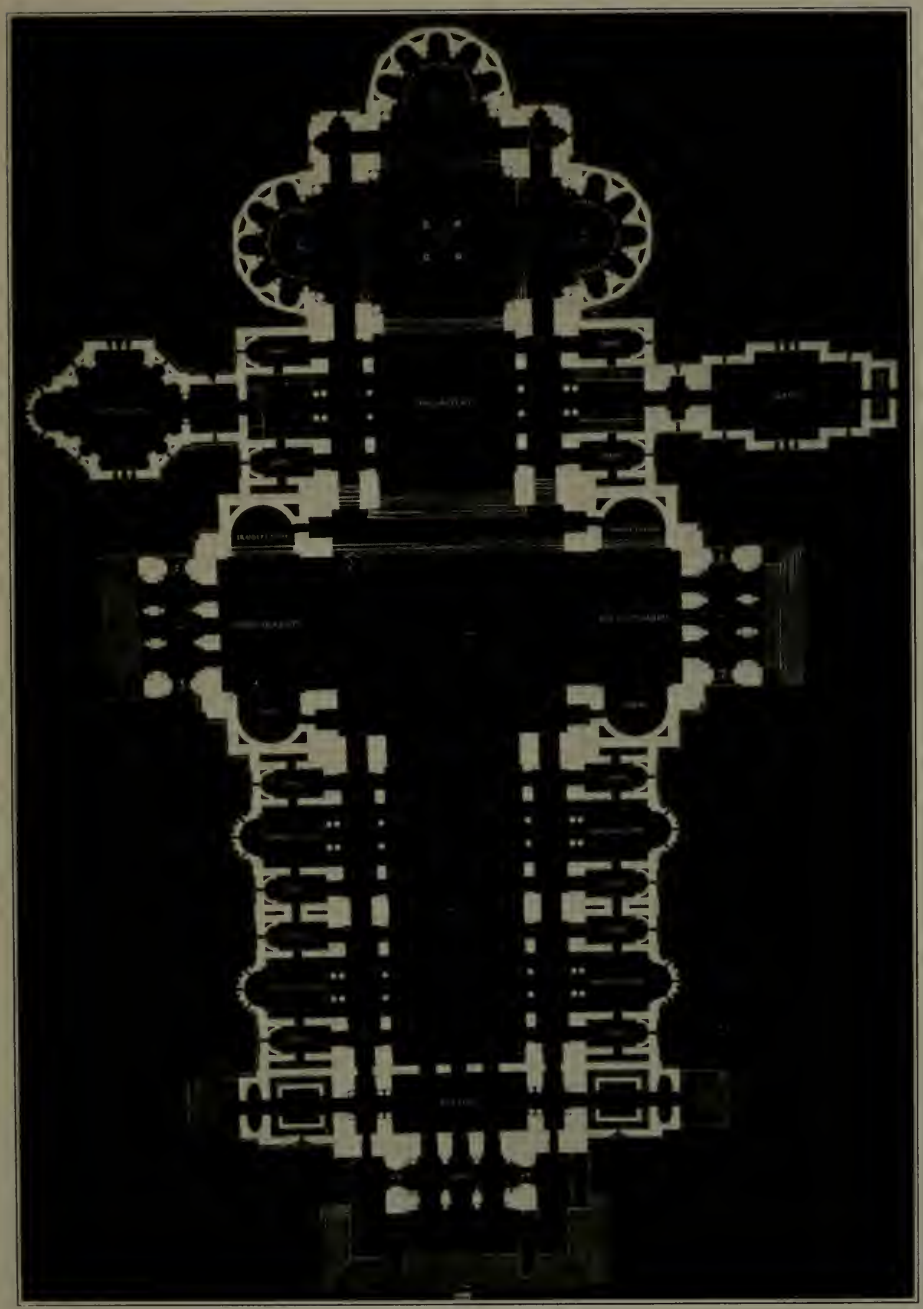
CHAPEL OF SAINT ELIZABETH

(*North Apse*)

BECAUSE of the glorious symbolism involved, recalling the most intimate relationship and companionship of St. Elizabeth and her son, John the Baptist, bore to The Holy Family, the placing of the Chapel of St. Elizabeth in this group dedicated to "God the Son" is particularly appropriate.

This beautiful chapel is the gift of the Catholic Daughters of Isabella, and the first Mass was said there by Bishop Shahan on August 21, 1925, for the repose of the soul of Mrs. Anna E. Kay, late National Advocate of the Order.

The marble column at the left of this chapel is dark grey in color with white tints. It was imported from England. In the design above the column there appear the first words of the Angelic Salutation. These words, "Hail Mary," are inscribed in English. The remainder of the prayer appears above the other



Ground plan of the National Shrine of the Immaculate Conception. The portion completed is only that which extends to the bottom of the square marked "Presbytery."

columns by the side of this group of five altars, of which the Saint Elizabeth Chapel is the first at the left.

The background and side reliefs of the Saint Elizabeth Chapel are of resplendent gold mosaic. The figure of the saint is seen in the central part of the background. She has a beautiful, saintly face, wears a maroon robe trimmed with blue and gray, and a white veil. In her left hand the mother of John the Baptist carries a sacred book. This book is a blue black in appearance and it has a golden border.

Designs in this background of gold are beautifully symbolical. History, Scripture and tradition record the fact that, at the period of her conception of John the Baptist, Saint Elizabeth was too old to bear a child. The Lord, however, ordained otherwise. This is portrayed on the background by shining rays of light, emanating from the Holy Ghost and fructifying the body of the saint. This symbolism appears at the lower left of the background in front of Saint Elizabeth's figure. At her lower right there is a violet cross with a banner flying from it. On the banner are inscribed the words: *Ecce Agnus Dei.* This inscription is in Latin. The translation is: "Behold the Lamb of God."

At the upper left and right of the saint's figure the following Latin words are inscribed with beautiful lettering: *Benedictus Inter Mulieres Et Benedictus Fructus Ven tris Tui* ("Blessed art thou amongst women"). *Et Unde Hoc Mihi Ut Veniet Mater Domini Mei Ad Me.* The English translation is: "And Whence is this to me that the Mother of the Lord should come to me." This obviously refers to the Visitation of the Blessed Virgin following the Annunciation.

The decorations on the side walls at this Chapel and all others in the Crypt are of gold mosaic. Near the tops and bottoms there are designs in black and gold. In a gold border there appear beautiful symmetrical white crosses having black and gold centers.

The stained glass vari-colored window directly above the altar has, as the principal objects of ornamentation, figures of Saints Matthew and Mark.

The Saint Elizabeth altar itself is composed of light golden Algerian onyx. The cut in decorations are elaborate but exquisitely harmonious. The altar columns in a lighter onyx are decorated with symmetrical golden mosaic diamond-shaped designs, gold and blue and gold and orange designs.

The base relief of the altar is in three sections. In the central section there is a beautiful cross. Precious marble pieces have been placed opposite each cross bar. These are round. The one at the upper left is a lovely green with white veins. At the lower left the marble is light gray and white with dark tints. The piece at the upper right is a delicate wine coloring with white veins, and the one at the lower left beneath it is a gold and white in color with brown tints. The cross in this section has a gold mosaic border. The border of the base relief, the other two sections of which are plain, is also of gold mosaic with a few dark blue, light blue, orange and green pieces set in for purposes of color contrast at long intervals.

The symbolism represented in the ceramic art above the column from England at the left of this chapel represents the Lamb of God. The symbolism at the right in ceramics depicts the Adoration of the Magi. At the column head appear words continuing the *Ave Maria:* "Full of Grace."

CHAPEL OF SAINT ANNE

(*North Apse*)

THE sublime beauty, the glowing radiance and the atmosphere of purity and religion that prevails about the Chapel of St. Anne are intensified and enhanced by a beautiful mosaic reproduction of Mary Immaculate, to whose glory the Shrine is dedicated. Saint Anne is shown in the gold mosaic background, holding the Blessed Virgin as a child, less than three years old, as the Blessed Virgin was only three years of age when she was given by her parents, Saint Anne and Saint Joachim, to God in a religious vocation.

The Saint Anne Chapel is the gift of the Misses Hickey of Washington, D. C., and of the Ladies' Auxiliary of the Knights of St. John. The Cippolino marble column at the left was imported from Switzerland, with a creamy background and light green and light blue veining; and the one on the right is from the United States, of Nebo golden travis, yellow brown and blood color.

In the exquisitely carved marble design in cream above the column is a continuation of the words of the Angelic Salutation: "Now and at the Hour."

The column at the right of the altar, which is the final column in this section, the Saint Anne altar being the final one of this group, is a rich but delicate pink cream marble from Germany. Its tints are dark green, white and light red. There are a few white veins.

In the carved design in marble at the top of this column are the concluding words of the Angelic Salutation: "Of Our Death Amen."

The ceramic mosaic design above this column shows a fish, symbolic of Christ and a basket of loaves of bread.

The ceramic above the column at the left has been described in the article concerning the Saint John altar.

Magnificent, glowing splendor is seen in the radiant background of golden mosaics in the rear of the Saint Anne altar, in which the figure of Saint Anne, holding the young Blessed Virgin in her left hand, while in her right she holds a sacred book, is the most striking design.

The face of the saint is lovingly beautiful. She is glancing down toward Mary in her arm. In her eyes one can see adoration and a mother's tender love. Saint Anne is shown in a red robe trimmed with gold and dark blue. She wears a white and brown veil. The sacred book she holds in her right hand, from the pages of which Mary Immaculate is reading, is held open. On the open pages are the words: *Ecce Virgo Concipiet Et Pariet Filum*, which, being translated, means, "Behold a Virgin shall conceive and bring forth a Son."

The picture of the Blessed Virgin is exquisitely, tenderly beautiful. It is a

picturized personification of the most radiant, pure loveliness one could imagine. It glows with innocence and purity.

A golden halo with a crimson border surmounts the head of the Blessed Virgin. Her hair is golden. She has blue eyes. One bare foot protrudes from a gown of sky blue. Her left hand is pointing to the open page of the book her saintly mother is holding, as if Mary Immaculate had just asked a question and is waiting patiently for her mother to explain some religious and sacred detail.

At the top of the figure is the following: S. C. A. Anna Mater B. V. M.

At the left and right of the figures in the background there are Latin inscriptions in dark lettering. The inscription at the left reads: *Piorum Autem Lingua Germen Tuum Magnificat.* The English translation is: "Lips of the pious magnify thy offspring."

The Latin inscription at the right reads: *Ac Sermo Omnis Laetus Partum Tuum Praedicat*, meaning, in English, "And every joyful word announces thy birth."

Below the inscription at the left there is a beautiful cross design in crimson, gold and violet colored cross-shaped flower. At each side of the cross there is a lavender colored bird. In the center of the cross there is a crimson dot, symbolizing the Precious Blood shed on the Cross. At the bottom of the cross there is a crimson and purple shield design.

The altar is made of light golden onyx. Like all other altars in the Crypt, it was imported from Algiers, Africa. The two altar columns each have nine diamond-shaped designs and three triangular designs. These are made of mosaics of gold, blue and gold, and orange and gold.

The altar base relief is designed in three sections. The sections on the outside are not decorated. In the central section there is an elaborate triple crown, which is always symbolic of Saint Anne. This triple crown is surmounted by a flower design and is surrounded by an oval-shaped design in raised onyx. The onyx is encircled by gold mosaics, interspersed at varying intervals by a few light blue and orange stone mosaics.

The altar table edge is decorated only with flower designs carved in the onyx at each end.

CHAPEL OF SAINT AGNES

(*West Apse*)

TO SAINT AGNES, the young virgin martyr, who refused to deny Christ when the Emperor Diocletian tried to compel her to incense the altar of Minerva in Rome and responded by making the Sign of the Cross, the first chapel on the left in the group of five in the western apse is dedicated.

It is the gift of Mrs. Agnes Glennon of Pittsburgh, Pa., who also gave the beautiful set of golden vestments used on solemn occasions at the Shrine. This beautiful shrine to the lovely young Italian saint who lived her brief life in imitation of that of the Blessed Virgin as near as was humanly possible, is be-

tween two beautiful marble columns. The pillar at the left is a rich gray, black and white column, having gray and white veins. It was imported from Italy.

In the elaborate architectural design at the top of this column are inscribed the words, *"Hail Holy Queen, Mother of Mercy Hail Our Life,"* the beginning of Salve Regina.

As it happens, the other column was also imported from the native land of Saint Agnes. This is a rich red column brought from Verona, Italy. In the design above the capital the prayer, Salve Regina, is continued with *"Our Sweetness And Our Hope To Thee Do."*

At each end of the edge of the Saint Agnes altar table there are cross-flower decorative designs. On the columns of the altar there are growing plant designs. The color of these columns, a deep golden with delicate dark blue and gray veins, contrasts yet harmonizes beautifully with the golden-brown semi-transparency of the remainder of the altar.

The base relief of the altar is divided into three sections. The outer sections have two diamond-shaped designs, the borders being formed by gold mosaics. In the center there is a seated lamb with a dove flying toward it, bearing in its mouth an emblem symbolic of the soul of Saint Agnes. The whole design is symbolic of the young saint's soul being carried to Heaven by the dove, always symbolic of God the Holy Ghost.

The figures on the stained glass window above the altar are those of the prophets Isaias and Micheas.

CHAPEL OF SAINT AGATHA

(*West Apse*)

THE chapel dedicated to the beautiful and accomplished Sicilian girl, virgin martyr, Saint Agatha, is chastely beautiful in harmony with the character of this child of benediction, who had implicit faith in Christ under every circumstance.

The altar and window of this chapel are the gift of Mrs. H. S. Fitzroy, of Boston, and are between a green marble column from South America on the left and a golden travis marble column from the United States on the right.

In the carved marble design above the South American column, which has white and silver veins and tints, is inscribed a continuation of the Salve Regina: *"We Cry Poor Banished Children Of,"* and in the design above the golden column from the quarries of the United States, the prayer is continued with *"E'en To Thee Do We Send Up Our Sighs."*

In the beautiful stained glass window above the altar there are pictures of Jeremiah and Ezekiel, two Old Testament prophets. And it should be stated here that the Biblical characters portrayed on all the windows about this group of five chapels are those of prophets who predicted the birth of Christ and, consequently, of His Blessed Mother.

Each end of the edge of the Saint Agatha altar table is decorated with flower

cross designs that were cut into the semi-transparent dark golden Algerian onyx, from which the altar was made.

At the tops of the two altar columns of Convent Sienna marble which are considerably darker than that of the other parts of the altar, there is a delicate harmony with the whole, the cross and leaf symbolic designs predominating.

No design could be more symbolic of any one event than that which is seen in the central section of the altar's base. The instruments of torture, scissors and pinchers, with which Saint Agatha was tortured and put to death, are shown cut in the onyx. To these are added flower designs on each side of the base of the altar.

CHAPEL OF SAINT CECELIA

(*West Apse*)

THIS chapel, consecrated to one of the best known Roman virgins and martyrs ever canonized—the gifted Saint Cecelia, patroness of music—occupies a significant location.

Advisedly the shrine to Saint Catherine, of Alexandria, the patroness of philosophy, was placed directly opposite the Saint Cecelia Chapel on the other side of the Crypt, so that one may stand near the main altar, turn to either side, and see the chapels dedicated to two of the noblest women characters in the Catholic Church and representing the arts and sciences.

The Chapel of St. Cecelia is the gift of Monsignor Edward McGolrick, of Brooklyn, N. Y.

There is a loveliness, a quiet grandeur about the chapel dedicated to the Roman girl, who did not die for two days after her head was partly severed from the body, and who held her fingers in death in a way to express her profound belief in the Blessed Trinity. The designs in the golden Algerian onyx are symbolic and sympathetic with the life of Saint Cecelia.

The Saint Cecelia chapel is between an exquisitely beautiful blue-gray column with white and dark tints, which was imported from Spain, and a brilliant red and green column, with white, silver and golden tints, which came from an Italian quarry.

The design in the carved marble above the Spanish column has a continuation of the Salve Regina inscribed upon it: *"Mourning And Weeping In This Valley Of,"* while the design above the Italian column has a further continuation of the prayer: *"Tears Turn Then Most Gracious."*

A leaf cross decorates each end of the altar table edge, which is exposed to view. Growing plants, symbolic of Saint Cecelia's life in Heaven, are designed at the top of each altar column, the golden onyx of which has beautiful violet hues and tints, as well as some white and dark golden veins.

The altar base relief is decidedly artistic and symbolic. It is in three sections. Each outside section is gorgeously decorated with harps, symbolic of the fact that Saint Cecelia was such an accomplished musician that she was made patroness of music. The central section shows a beautiful crown, carved

from the onyx. This is symbolic of the Heavenly crown that is worn by the Roman virgin. It has a circular flower border and, beyond this border, another of brilliant gold mosaics.

The figures shown in the stained glass window above the Saint Cecelia Chapel represent Moses and his brother Aaron.

CHAPEL OF SAINTS PERPETUA AND FELICITAS

(West Apse)

ALTHOUGH this chapel is dedicated only to Saints Perpetua and Felicitas, one design on the altar is symbolic of the martyrdom of the seven sons of Saint Felicitas.

This chapel is the gift of Mrs. Peter Carroll, of Charleston, W. Va., and Mr. and Miss Mary Dillon, of Hartford, Conn.

One of the most admired columns in the Crypt stands at the left of this chapel. It is an Alaskan column of striking gray, white and brilliant green. Its beautiful coloring stands out prominently and gives additional beauty and elegance to an already beautiful shrine.

In the carved marble design at the top of this column there are inscribed the words which continue the Salve Regina: *"Advocate Thine Eyes Of Mercy Towards Us And."*

An artistic golden-green column that was imported from South America stands at the other side of the chapel. In the design above this pillar are inscribed the words further continuing the Salve Regina: *"After This Our Exile Show Unto Us The."*

Figures of the prophets Gideon and Simeon are seen in the beautiful varicolored stained glass window above the shrine.

In the base, which is divided into three sections having a radiant gold mosaic border, designs have been cut into the onyx. On each side there are two crosses, which have gold mosaic borders. The central design, in the form of an oval, shows a sword and the heads of seven young men. This sword and the heads are symbolic of the sword that killed Saint Felicitas' seven sons. The heads are obviously symbolic of the sons of the saint.

Darker golden Algerian onyx of the altar columns contrast harmoniously with the lighter golden onyx of the altar proper. The tops of these columns are decorated with leaf designs, while the edge of the altar table exposed to view is decorated with a cross at each end.

CHAPEL OF SAINT ANASTASIA

(West Apse)

THE shrine dedicated to Saint Anatasia, the beautiful virgin martyr of the early Christian era, who was burned at the stake, completes the group of five chapels to the immediate left of the main Immaculate altar.

It is the gift of Miss C. Sienna Simms, of Florence, Italy, in memory of her mother.

More than life-sized Crucifix that has stood in the center of building operations and led the way as the foundations of The Shrine were extended. This Crucifix has had a strong influence on the workmen and artisans and impressed all visitors to The Crypt.

The Saint Anastasia shrine has been placed between a beautiful green, blue, gray and white marble column imported from Switzerland, and another column, a rich black from Belgium, possessing a few delicate white veins.

The words of the Salve Regina are continued in the elaborately carved and artistic architectural gems in designs above these columns. The words above the Swiss column are: *"Blessed Fruit Of Thy Womb Jesus."* Those above the rich Belgian column are a continuation of the prayer: *"O Clement, O Loving, O Sweet Virgin Mary."*

As on the other altars in this group the marble of the altar columns is considerably darker than that of the altar proper and has beautiful dark streaks and veins. Star-like flower designs have been cut into the onyx at the head of each altar column.

The base of the Saint Anastasia altar attains the acme of symbolism, artistic and religious beauty. The relief is divided into three parts. Square gold mosaic border designs are seen in the outer sections, while in the center there is a design which strikingly portrays and symbolizes the martyrdom of Saint Anastasia.

Cut into the onyx of the base is a stake to which a chain is fastened, the chain being indicated by raised onyx; burning faggots and branches—all symbolic of the heroic martyrdom of this virgin saint.

CHAPEL OF SAINT LUCY

(East Apse)

THE first of the five chapels in the Eastern Apse, to the right of the main altar, with its pearl-like, resplendent beauty dedicated to Mary Immaculate, is that of the virgin martyr, St. Lucy, whose faith was mighty and who is a special favorite with Southern Italians.

This chapel is the gift of Miss Mary Keane of Hartford, Conn., in memory of her uncle.

The marble column at the left is a blue, gray and white Alaskan beauty. Above it in the white marble architectural design are inscribed the words of the Memorare—beginning: *"Remember O Most Gracious Virgin Mary."*

Rich, splendid, magnificent, the column at the right is beautifully conspicuous. It is an English importation. Its color is a rich black that sometimes looks purple, and it has white and light gray delicate veins. In the design at its head are inscribed a further continuation of the Memorare to the Blessed Virgin: *"That Never Was It Known That Anyone."*

All five altars in this East Apse are constructed of pale golden Algierian onyx, with few darker tints, none vividly contrasting. And all decorations on the onyx of the altars were carved in the onyx. There will be gold mosaic decorations on the front of these altars.

The heads of the altar columns of the Saint Lucy altar are decorated with symmetrical leaf designs. At the ends of the altar table edge there are intricate interlacing symbolic designs.

Five beautiful sections compose the altar's base. The sections on each end

are plain onyx carved slabs. The sections in proximity to the central designs are oblong bunches of grapes. The central design is circular. It is also strikingly symbolic. There is a dish with the eyes of the martyred virgin at each side and an emblem on which her initials, S. L., are carved. This emblem is held up by a carved rope.

CHAPEL OF SAINT SUZANNA OF ROME

(*East Apse*)

SAINT SUZANNA of the "Eternal City," virgin martyr, whose family was of the Roman nobility, is memorialized and suggested as a dependable advocate in a chapel placed between two of the most attractive marble columns in the Crypt.

It is the gift of the late Mrs. Suzanna Fay of Philadelphia—a non-Catholic and mother of Monsignor Sigourney Fay.

A red Verona Italy column stands at the left of the chapel. In the design at the top of the column is a continuation of the Memorare: *"Who Fled To Thy Protection Implored."*

The column at the right of the Saint Suzanna shrine is considered by nearly everyone to be most delicately beautiful in the Crypt. It was imported from Mexico. The material is a beautiful, transparent white onyx with delicate golden, brown, red and blue veins. There are no tints in the onyx. The loveliness of this column cannot be described adequately. A poem could be written about it, and, undoubtedly, beautiful music could be composed to harmonize with the words.

In the design at the top of the Mexican onyx column is a continuation of the words of the Memorare: *"Thy Help And Sought Thy Intercession."*

There are flower designs at the ends of the altar columns. The base relief has two crosses on each side, surmounted by delicately carved emblems. Over the crosses are arched canopies held up by columns chiseled in the onyx. The central design in the relief shows a sword and two branches that cross. These are symbolic of the saint's nobility. A triangular canopy, which was carved in the onyx, is held up by a column at each side. All six columns in this base relief were made to give a rope effect.

The edge of the altar table has a long, symmetrical design, which extends from one end to the other.

CHAPEL OF SAINT CATHERINE OF ALEXANDRIA

(*East Apse*)

THE chapel of Saint Catherine of Alexandria, Egypt, the virgin martyr who is patron of philosophy, has previously been mentioned coupled with that of Saint Cecelia, patron of music. It is the gift of the late Richard M. Reilly of Lancaster, Pa., in memory of his wife.

A rich black marble column which was imported from Belgium stands at

the immediate left of the altar. It has delicate white streaks. The continuation of the memorial is found in the design above this column: *"Was Left Unaided Inspired With This Confidence."*

A red Levantine column imported from Italy stands at the other side of the chapel. It has purple, gray and brown tints and white veins. In the design above the column is further continuation of the Memorare: *"I Fly Unto Thee O Virgin Of Virgins My Mother."*

There are fruit and leaf designs at the tops of the two altar columns. The central design of the base relief shows a wheel, symbolic of the wheel on which Saint Catherine was tormented and tortured. Below this wheel there is an open book, symbolic of philosophy and literature. For this Egyptian saint is also patroness of literature as well as philosophy. There is a heavenly crown above the wheel design.

There are diamond-shaped leaf designs on the table edge at each end.

CHAPEL OF SAINT MARGARET OF CAPPADOCIA

(*East Apse*)

THE Saint Margaret Chapel is dedicated to the virgin martyr of Antioch. It is the gift of Mr. Hugh Lynch, of Chattanooga, Tenn., in memory of his daughter. The lunette window is the gift of Mrs. C. Drueding, of Philadelphia.

A golden green and brown tinted marble column from Germany stands at the left of the Saint Margaret chapel. The design above it has inscribed upon it a continuation of the Memorare: *"To Thee I Come Before Thee I Stand Sinful And."* The column to the right of the chapel is a golden travis marble pillar from the United States. In the design above it the words *"Sorrowful, O Mother Of The World Incarnate"* appear, it being further continuation of the Memorare.

On the corners of the tops of each altar column are two beautiful bird designs, delightful in their simplicity. There are also leaf designs.

The edge of the altar table has square symbolic designs and the base relief is in three sections. The outer sections have two angle roofs. Each shows a growing tree. The central section symbolizes the martyrdom of Saint Margaret—a chain with the dragon below which symbolizes the animal that tore her to pieces. The design also has a large cross.

CHAPEL OF SAINT BRIGID OF IRELAND

(*East Apse*)

THE Chapel of Saint Brigid follows those of the virgin martyrs. Representing the earliest ages of the Church, she also represents the time which sowed the seeds for the appellation of Ireland's greatest glory—Ireland the "Island of Saints." In order to emphasize this characteristic, in the small but beautiful glass windows are the pictures of Saint Patrick and Saint Columbkill.

The altar itself, like the rest of the altars, is of Algerian onyx, but its markings are quite distinct. The small columns supporting the table of the altar are exquisitely beautiful, whilst the corners and the front of the altar are symbolic of the power and sanctity of this saint. That which stands out most strikingly is the abbotical crozier, a unique mark of an abbess.

The mosaics for the back and sides of the altar are now being made, and the greatest care is being exercised that these be in keeping with the love which the Irish have for this great saint.

This beautiful chapel is given by the Ladies' Auxiliary of the A. O. H. and fittingly was dedicated on September 24, 1927, Feast of Our Lady of Mercy.

This altar is the complement of the "Monument to the Nuns of the Battlefield" erected by the same organization in the midst of the National Capital.

It is noteworthy that above the two columns—one from Switzerland and the other from France—the continuation of the Memorare makes clear the prayer of the Irish people. It reads: "*Despite Not My Petitions But In Thy,*" and "*Clemency Hear And Grant Them, Amen.*"

HIERARCHY IN 1924 PLEASED AT PROGRESS

On September 23 and 24, 1924, a meeting of the Hierarchy was held at the Catholic University of America, the following members being present:

Cardinals O'Connell, Boston; Dougherty, Philadelphia; Mundelein, Chicago; Hayes, New York.

Archbishops Curley, Baltimore; Daeger, Santa Fe; Dowling, St. Paul; Glennon, St. Louis; Hanna, San Francisco; Harty, Omaha; Keane, Dubuque; Messmer, Milwaukee; Moeller, Cincinnati.

Bishops Allen, Mobile; Althoff, Belleville; Barry, St. Augustine; Beckmann, Lincoln; Boyle, Pittsburgh; Brennan, Scranton; Busch, St. Cloud; Cantwell, Los Angeles; Carroll, Helena; Conroy, Ogdensburg; Curley, Syracuse; Dunn, New York; Feehan, Fall River; Floersh, Louisville; Gallagher, Detroit; Gereke, Tucson; Gerow, Natchez; Gibbons, Albany; Gorman, Boise; Griffin, Springfield, Ill.; Hartley, Columbus; Heelan, Sioux City; Heffron, Winona; Hickey, Providence; Hoban, Chicago; Hoban, Scranton; Howard, Davenport; Howard, Covington; Jeanmard, Lafayette; Kelley, Oklahoma; Ledvina, Corpus Christi; Lillis, Kansas City; Lynch, Dallas; McDevitt, Harrisburg; McGovern, Cheyenne; McGrath, Baker, Ore.; McNicholas, Duluth; MacGinley, Fresno; Morris, Little Rock; Muldoon, Rockford; Murray, Hartford; Nilan, Hartford; Nussbaum, Marquette; Rhode, Green Bay; Russell, Charleston; Schrembs, Cleveland; Schuler, El Paso; Schwertner, Wichita; Smith, Nashville; Swint, Wheeling; Tihen, Denver; Van de Ven, Alexandria; Shahan, Catholic University.

The four Cardinals—O'Connell, of Boston; Dougherty, of Philadelphia; Mundelein, of Chicago; and Hayes, of New York—examined closely the work that was done and studied the model of the entire structure, at the south end of the Crypt.

A group of four (three of which can be seen) of the smaller marble columns each weighing 2⅞ tons. These columns came from quarries in South Dakota, Vermont and Ireland. Above the columns can be seen the beautiful capitols and in the cap-stones are ceramic inserts of portions of the Magnificat.

CHAPTER 18

GRANITE AND MARBLE COLUMNS

THE 58 granite and marble columns in the Crypt testify to the world-wide devotion to the Immaculate Mother of God and how staunchly it aids in upholding the structure of our Faith.

The ten columns in the Northern Apse, distributed between the five chapels, are emblematic of the famous shrines in the far-apart countries from which they came:

ENGLAND—"OUR LADY OF WALSINGHAM"

The column from England recalls the great devotion of ancient Catholic England to "Our Lady of Walsingham."

The story of this renowned sanctuary, which was founded in the time of Edward the Confessor, is related by Canon Connelly as follows: The most celebrated of all the English sanctuaries of Our Lady was at Walsingham, a market town in the county of Norfolk, rather more than a hundred miles from London.

Erasmus, the great scholar of Rotterdam, contemporary and friend of Blessed Thomas More, visited the sanctuary in 1509 and thus describes it: "Within the building (the church) there is a small chapel which admits by a narrow door on either side those who come to salute Our Lady: the light is feeble, in fact scarcely any except from the wax candles." One unceasing movement of pilgrims to and from Walsingham up to the Dissolution shows how much this sanctuary was revered.

ITALY—"OUR LADY OF THE SNOW"

The column from Italy carries our thoughts back to an August in Rome, sixteen centuries ago, when a miraculous fall of beautiful flakes marked the spot of the present St. Mary Major's, where veneration is tendered to "Our Lady of the Snow."

The feast of Our Lady of the Snow is drawing to a close. Vespers are finished, and the white rose petals are falling swiftly and silently in voiceless accompaniment to the dulcet strains of the *Ave Maris Stella,* sung in chorus by the sweetest of Rome's sweet singers, to commemorate the selecting of this sacred spot by Our Lady in the year 352.

The vast nave, 280 feet long and 60 feet broad, is lined by an avenue of forty-two columns of Hymettium marble, brought to Rome from the mountain which looks down on the fair city of Athens, and surmounted by a frieze of mosaic pictures.

The flat roof, panelled and carved by Sangallo, shines resplendent with the

first gold brought to Spain from South America and presented to Alexander VI by King Ferdinand and Queen Isabella: and the mosaics above the chancel arch are glorious with color.

SPAIN—"OUR LADY OF PILAR"

The column from Spain reminds us of a stately edifice where rich gifts were offered by grateful hearts to "Our Lady of Pilar."

The cathedral of Nuestra Senora del Pilar is a quadrangular building, 500 feet in length, surmounted by clustering domes roofed with green, yellow and white glass tiles, to which the sunlight imparts a dazzling splendor. There are three great naves, and in the center is the venerable sanctuary of Our Lady, which is elliptical in shape and now adorned with fine jasper columns and many old Moorish banners—trophies of the victories over the infidels won "by the sword of the Lord and of Santiago."

Upon the sacred pillar stands a statue of Our Lady carved out of black resinous wood in very ancient times and held in great esteem. The pillar is surrounded by a silver railing and the image upon it is usually covered by a heavy cloth. This wonderful edifice dates back to the time of St. James the Greater.

The principal altar is of alabaster in the Gothic style and has always been much admired. It is the work of Damien Forment. The altar-piece represents the Assumption of the Blessed Virgin, and is the finest work of its kind in Aragon.

GREECE—"OUR LADY OF TINOS"

The column from Greece presents to our minds a remarkable temple of love and gratitude erected to "Our Lady of Tinos."

Our Lady of Tinos (one of the Cyclades Islands) is one of the many popular shrines; the Church of the Annunciation there is full of thank-offerings to her, consisting of gold and silver-plate for altar use, richly bound Bibles and service books, missals inlaid with jewels, vestments of richest material, adorned with the most beautiful Oriental embroideries. Besides these the church is hung with propitiatory offerings and thank-offerings sent by the peasants, v. g. silver ex-votos, which have been given in such profusion that candelabra sufficient to light the whole church have been made of these objects after being melted down for the purpose. The image of the Evanghelistria or of the Annunciation discovered in 1823 attracts each year on the 25th of March and 15th of August from 3,000 to 4,000 pilgrims.

FRANCE—"OUR LADY OF CHARTRES"

The column from France renews recollections of the world famous sanctuary to "Our Lady of Chartres."

The consecration of the cathedral occurred in 1260, and St. Louis is supposed to have attended the ceremony; however, the foundation of the primitive church

of Chartres was laid in the beginning of the fourth century. The stained glass windows date back to the thirteenth century, and are the finest in the world—they contain 3,889 figures. The upper windows were presented by St. Louis, and St. Ferdinand and Queen Blanche of Castile. The porches and windows represent in magnificent symbolism the glorification of Mary. The choir enclosure with its beautiful sculptured groups dates from the sixteenth, seventeenth, and eighteenth centuries.

Among the pilgrims who came to Chartres history mentions St. Louis, who, in order to reach there, traveled seven leagues on foot; Philip the Fair; Charles the Fair; Philip of Valois; John the Good, who went there three times and left his pilgrim's staff, which has become the baton cantoral of the Chapter; Charles V (of France), who went thither twice barefooted; Louis XI; Henry III, who made eighteen pilgrimages; Henry IV, who was crowned there February 27, 1594; Louis XIV, and Popes Pascal II, Innocent II and Alexander III.

NORWAY—"OUR LADY OF BERGEN"

The column from Norway reflects the homage offered by the art of wood carving to "Our Lady of Bergen."

During the Middle Ages art was closely connected with religion, and its chief task was the building and embellishments of churches.

Besides primitive churches of one aisle with rude towers and belfries, as at Vossevanger, there are in existence churches of three aisles with pleasing, and at times relatively rich ornamentation. The facades of some of these are flanked by two towers, as at Akers, Bergen and Stavanger. The most striking features of Norwegian architecture are the cathedral of St. Magnus at Kirkwall, in the Orkneys, and, what is even finer, the cathedral at Trondhjem.

The wood carvings, paintings and other objects of art, which formerly adorned Norwegian churches, have been either carried off or destroyed.

This was not so frequently the case in the northern part of the country, and in other districts some few objects escaped. Among the works of art especially interesting may be mentioned: (in wood carving) the altar of the Virgin in the Church of Our Lady at Bergen.

SWITZERLAND—"OUR LADY OF EINSIEDELN"

The column from Switzerland speaks eloquently of the treasured statue which produced such remarkable piety to "Our Lady of Einsiedeln."

The Holy Chapel, standing as it does near the western entrance, is the prominent object in the great church, which has been built in honor of it. But there is much to admire in the church itself. Some of the altars are very rich in marbles. There are numerous finely executed frescoes and paintings and valuable statuary about the church. The style of the building is Renaissance, and to some tastes it might appear overladen with ornament; it cannot, how-

ever, be denied that the general effect is one of stately grandeur, however much the details may fail to please.

One feature must be specially noted. In the center of the great nave hangs a gilt metal corona for lights. It is of Gothic design, very massive and beautiful, weighing 25 hundredweight. It was the gift in 1865 of Napoleon III to commemorate the pilgrimage here of his mother, Queen Hortense, and also his own first communion, which was made here. It bears upon it in enamel the following words, taken from a letter written by that Queen to the Abbot: "I desire to place myself and my children under the protection of the Blessed Virgin." The corona has been long illuminated by electricity, which is now the sole lighting power.

The ancient wooden statue of the Madonna, the object of so much devotion, is believed to date from the time of St. Meinrad, the Hermit-Martyr, upon the site of whose cell the first monastery arose.

THE ORIENT—"OUR LADY OF EPHESUS"

The column from the Orient transports us to Asia Minor, where Mary was proclaimed "Mother of God," and is honored under the title, "Our Lady of Ephesus."

Ephesus was in a frenzy of excitement and jubilation on the memorable evening of June 22, A.D. 431. The streets of the city were filled with dense crowds of citizens and with dwellers in the surrounding districts, all eagerly acclaiming the tidings of an important event which had been the object of their longing desire throughout the day. But the throng was thickest around the church of St. Mary. Bishops from distant countries, numbering at the day's close some two hundred, had sat in solemn conclave within that sacred building for many hours.

It was not that her devout clients doubted the truth that she was indeed the Mother of God, but they desired to see her honor vindicated by the solemn pronouncement of the representatives of the church. That desire was amply fulfilled. Rapidly spread the tidings that the assembled Fathers had unanimously rejected the doctrine of Nestorius, and had confirmed the ancient Catholic belief that Mary was without doubt entitled to the designation, "Mother of God." By this assertion of the dignity of the Virgin Mother they declared the true doctrine regarding the Incarnation.

UNITED STATES—MARYLAND, "THE LAND OF SANCTUARY"

The column from the United States stirs in us proud memories of early days when "The Land of Sanctuary" was christened "Maryland."

To Maryland belongs the peerless distinction of being in modern times "The Land of Sanctuary." Here the persecuted for conscience's sake of every creed might find an end of persecution and a peaceful home.

"On the day of the Annunciation of the most Holy Virgin Mary, in the

year 1634," says Father White, "we celebrated Mass for the first time on the Island. This had never been done before in this part of the world. After we had completed the Sacrifice we took on our shoulders a great Cross, which we had hewn out of a tree, and, advancing in order to the appointed place, with the assistance of the Governor and his associates, and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting, on our bended knees, the litanies of the Holy Cross, with great emotion.

"The left side of the river, i. e., the eastern bank of St. Mary's River, which flows from the north, was the abode of King Yaocomico. We landed on the right-hand side, and, going in about a mile from the shore, we laid out the plan of a city, naming it after St. Mary."

In accordance with Lord Baltimore's instructions a church was built in the early days at St. Mary's, the capital of the Province.

GERMANY—"OUR LADY OF KEVELAER"

The column from Germany impresses us with the fact that a little shrine, with only a common paper print, through gifts of love became the sanctuary of "Our Lady of Kevelaer."

The image of the Holy Mother of God, which constitutes its most prominent feature, is an exact copy of the image of Our Lady Consolatrix Afflictorum at Luxemburg.

The chief treasure, however, contained within the precincts of the little sanctuary—the magnet that attracts thither so many sufferers both in soul and body—is the original woodcut: a quaint, rough little print on paper, of no artistic worth, some 5 inches high and 3 in width, which had been carried in solemn procession on the 1st of June, 1642. Framed under glass, in a silver-gilt frame, it is built into the masonry of the wall in the rear of the altar, behind an iron grating: on the arch above is inscribed in large letters the consoling title under which Our Lady is invoked.

EIGHT GIANT COLUMNS FORESTERS' GIFT

There are eight gigantic columns, amongst the largest granite columns ever quarried, each weighing 10¼ tons. Four of these are in the Blessed Virgin Mary section and surrounding the Mary Memorial Altar, and four in the St. Joseph's section. Four of these are of Labrador granite, from Norway, of black background with blue, pearl mottled markings. The other four are of mahogany granite, from South Dakota, mahogany in color with dark wave veining. These eight large columns, together with four smaller Irish columns, cost $50,000 and are the gift of the Catholic Order of Foresters.

ORIGIN AND COLOR OF COLUMNS

Fifty smaller columns, each weighing 2⅞ tons, are distributed 10 each in the three apses and 16 in groups of four under the plinth on either side of the western, eastern and southern entrances to the St. Joseph's section.

No.of Cols.	*Name of Material*	*Found in*	*General Description*
2	TINOS No. 4 MARBLE	*Greece*	Dark purple background with overveining of light green.
5	SWISS CIPPOLINO	*Switzerland*	Cream background with light green and light blue veining.
3	RED VERONA	*Italy*	Salmon color without veining.
4	RED LEVANTO	*Italy*	Dark red and green texture.
2	BONGART	*Germany*	Light brown and grey.
2	ASHBURTON	*England*	Very dark brown with red veining.
4	NEBO GOLDEN TRAVIS	*United States*	Yellow brown and blood color.
2	VERDE ANTICO	*Greece*	Green background with black and white Breccia markings.
5	IRISH ROSE	*Ireland*	Terra cotta color even texture.
2	IRISH GREEN	*Ireland*	Emerald green with grey and electric blue waved veining.
2	MONTE AZURO	*Spain*	Dove grey—even texture.
2	MONTE VERDE ORIENTAL	*So. America*	Sage green—even texture.
2	BLUE BELGE	*Belgium*	Black with white pencil veining.
2	GRAVINA	*Alaska*	Pearl grey background with black veining.
2	GRIOTTE	*France*	Deep red mottled texture.
3	RED NUMIDIAN	*No. Africa*	Blood red with yellow Breccia marking.
2	GRAU SCHOLL	*Austria*	Sage green.
1	LABRADOR GRANITE	*Norway*	Black background with blue pearl mottled markings.
2		*Holy Land*	
1	POLISH	*Poland*	

These smaller columns cost $2,000 each. Thirty of these are parts of the 15 chapels and have been subscribed for by those who have taken chapels. Others who have given a column are:

Dr. Peter F. Moylan, of Philadelphia.

Two by Miss Rose Beardsley, of Washington.

Mrs. John Wholey, of Philadelphia.

Mr. and Mrs. John Carey, of Philadelphia.

Mr. and Mrs. Charles Fisher, of Detroit.

The Misses Menke, of Washington, in memory of their parents, Maynard and Elizabeth Menke.

Mr. Joseph Millet, of Tucson, Arizona.

Celebrating arrival of steam shovel beginning excavation work on June 30, 1922, of the Feast of Our Lady of the Sacred Heart. The clergy present were, left to right: Rev. George Leech, now Monsignor and Secretary to the Apostolic Delegate; Very Rev. John Fenlon, now Superior of the Sulpicians in America, then in charge of Caldwell Hall; Rev. Romanus Butin, Curator of the Museum at the Catholic University, who was temporarily Director of the American School in Jerusalem; Rev. Dr. Arthur A. Vaschalde, Assistant Professor of Semitic Languages at the Catholic University; Rev. Dr. Edward Gilgan, then Procurator and now President of Caldwell Hall; Rev. Paschasius Heriz, Prior of the Carmelites. To his left is a friend from Barcelona, Spain, and on the extreme right is Dr. S. Cotinho, a Professor of Foreign Language and Commercial Geography at the University. Others in the group are from the *Salve Regina* office.

CHAPTER 19

PRAYERS IN CAPSTONES OF COLUMNS

THE most powerful and best-known prayers to Mary, the Mother of God, have been inlaid into the capstone of the 50 smaller columns so that the pious ejaculations and intercession of the saints and the faithful for centuries have been made a part of the pillars that support this unique temple.

The Magnificat, the Salve Regina, the Ave Maria, the Memorare and excerpts from the Litany of the Blessed Virgin prompt a continuous flow of prayers to this Most Powerful Advocate at the Throne of God as visitors walk from column to column reading these capstones.

Each of the three apses has a distinct prayer to Our Mother, divided into ten parts:

In the Northern Apse we find the Ave Maria: "Hail Mary—Full of Grace—The Lord Is With Thee—Blessed Art Thou Amongst Women—And Blessed Is the Fruit—Of Thy Womb, Jesus—Holy Mary, Mother of God—Pray for Us Sinners—Now and At the Hour—Of Our Death, Amen."

In the Western Apse we have the Salve Regina: "Hail Holy Queen, Mother of Mercy. Hail Our Life—Our Sweetness and Our Hope, To Thee Do—We Cry Poor Banished Children of—Eve. To Thee Do We Send Up Our Sighs—Mourning And Weeping in This Valley Of—Tears. Turn Then, Most Gracious—Advocate, Thine Eyes of Mercy Towards Us And—After This Our Exile Show Unto Us The—Blessed Fruit Of Thy Womb, Jesus—Oh, Clement, Oh Loving, Oh Sweet Virgin Mother."

In the Eastern Apse we have the Memorare: "Remember, Most Gracious Virgin Mary—That Never Was It Known That Anyone—Who Fled To Thy Protection Implored—Thy Help And Sought Thy Intercession—Was Left Unaided. Inspired With This Confidence—I Fly To Thee, Virgin of Virgins, My Mother—To Thee I Come, Before Thee I Stand, Sinful and—Sorrowful. Mother Of The Word Incarnate—Despise Not My Petitions, But In Thy—Clemency Hear And Grant Them, Amen."

The 20 columns in the St. Joseph's section, or congregational part of the Crypt, have on the wall side of their capstones the following 12 excerpts from the Litany of the Blessed Virgin: "Seat of Wisdom, pray for us—Health of the Sick, pray for us—Spiritual Joy, pray for us—House of Gold, pray for us—Tower of Ivory, pray for us—Mystical Rose, pray for us—Tower of David, pray for us—Ark of the Covenant, pray for us—Mirror of Justice, pray for us—Cause of Our Joy, pray for us—Help of Christians, pray for us—Queen of Angels, pray for us."

These same 20 columns have on the other three sides of their capstones the Magnificat, as follows:

My Soul Doth Magnify—The Lord And My Spirit—Hath Rejoiced In God—

My Saviour Because He Hath—Regarded The Humility Of—His Handmaid For Behold From—Henceforth All Generations—Shall Call Me Blessed—For He That Is Mighty—Hath Done Great Things To Me—And Holy Is His Name—And His Mercy Is From—Generation to Generation—To Them That Fear Him—He Hath Showed—Might In His Arm—He Hath Scattered—The Proud In The—Conceit Of Their Heart—He Hath Put Down—The Mighty From Their Seat—And Hath Exalted The Humble—He Hath Filled The Hungry—With Good Things—And The Rich He Hath—Sent Empty Away—He Hath Received Israel—His Servant Being Mindful—Of His Mercy As He—Spake To Our Fathers—to Abraham And To—His Seed Forever.

It is of timely interest to pause here and recall that our own hero poet, Joyce Kilmer, whose death in service was one of the tragedies of the World War, who was a benefactor of the Shrine and who used his best talent of expression in verses in honor of the Blessed Mother, tells us that:

"The greatest Catholic poet was a little girl who went over the Judean Hills long ago and sang the greatest poem the world has ever known: 'My soul doth magnify the Lord; and my spirit hath rejoiced in God, my Saviour.'"

One of his own last verses, which now seem prophetic, was on this same soul exalting subject:

The Singing Girl

BY JOYCE KILMER*

There was a little maiden
  In blue and silver drest,
She sang to God in heaven
  And God within her breast.

It flooded me with pleasure,
  It pierced me like a sword,
When this young maiden sang: "My Soul
  Doth magnify the Lord."

The stars sing all together
  And hear the angels sing,
But they said they had never heard
  So beautiful a thing.

Saint Mary and Saint Joseph
  And Saint Elizabeth
Pray for us poets now
  And at the hour of Death.

* The death of Joyce Kilmer in the war was a great loss to the Church as well as to literature. He was a distinguished poet, and an enthusiastic convert. The last two lines of this exquisite poem add a plaintive note to his lyric.

Thomas H. Cannon of Chicago, Ill., High Chief Ranger of the Catholic Order of Foresters, presenting check for $50,000 to Cardinal Dougherty of Philadelphia, chairman of Building Committee of the National Shrine. In the front row is Father McKenna, director of the Shrine. The others are the officers in the High Court of the Order: Simeon Viger, Vice High Chief Ranger, Lawrence, Mass.; Thos. F. McDonald, High Secretary, Chicago, Ill.; Gustave Keller, High Treasurer, Appleton, Wis.; Dr. J. P. Smyth, High Medical Examiner, Chicago, Ill.; Julius A. Coller, High Trustee, Shakopee, Minn.; John E. Stephan, High Trustee, Chicago, Ill.; Michael F. Mogan, High Trustee, Toronto, Ont.; Leo J. Winiecki, High Trustee, Chicago, Ill.; John A. Herzog, High Trustee, Mishawaka, Ind.; C. E. Oliver, High Trustee, Dubuque, Iowa; P. E. Callaghan, High Trustee, Chicago, Ill.; Thos. W. Thompson, High Trustee, Detroit, Mich.; John E. McCabe, High Trustee, Superior, Wis.

CHAPTER 20

ORDER OF FORESTERS GIVE $50,000

ALL 15 members of the High Court of the Catholic Order of Foresters were present at an impressive ceremony on Wednesday, April 27, 1927, when, as guests of the Catholic University on invitation of Bishop Shahan, the rector, they were presented to the American Hierarchy assembled in semi-annual session.

They were received by Cardinal Dougherty, acting president of the Board, and introduced to the archbishops, bishops and lay members of the Board of Trustees of the Catholic University .

Mr. Thomas H. Cannon, of Chicago, Ill., high chief ranger of the Catholic Order of Foresters, in a felicitous speech presented a check for $50,000, which Cardinal Dougherty accepted in behalf of the National Shrine.

This munificent gift was in payment for the eight mammoth monolithic columns, among the largest ever quarried, which ornament the Crypt and are the structural support of the main altar in the upper church, and also for the four smaller Irish columns at the entrance to the Crypt.

Cardinal Dougherty spoke in praise not merely of the gift, great as it was, but commended also the good example set to other Catholic societies and confraternities. He begged God's blessing and Our Blessed Mother's protection on the Catholic Order of Foresters, its officers and directors.

The members of the High Court of the Order were guests of the University at dinner, together with the Hierarchy and the lay members of the Board of Trustees.

This gift was pledged by the International Convention of the Order and is a votive offering to the Shrine of Mary Immaculate.

The resolution passed by the Foresters is as follows:

"We hail with delight and joy the project of the building at the City of Washington, of a Shrine, worthy of the great Mother and patroness of all America as a testimonial of her great goodness and kindness to America and all its people.

"Therefore, be it Resolved by the Catholic Order of Foresters in International Convention assembled:

" 'That as a great expression of our gratitude to our patroness the Virgin Queen of Heaven, for the many favors bestowed upon the American people through her intercession and as a memorial in honor of the Foresters who died in the service of their country and of those who served our country, we make a gift, the particular nature of which is to be determined by the Committee, hereinafter provided for, to the Shrine of the Blessed Virgin at Washington.

" 'That in order that we may make this gift the High Chief Ranger is hereby

instructed and empowered to issue an appeal to all Catholic Foresters for a contribution of not less than fifty cents per member for such purpose.

" 'That the High Chief Ranger be and hereby is directed to appoint a committee of five, of whom he shall be chairman, to determine the nature of the gift to the National Shrine and the memorial of the service Forester.' "

A tablet in honor of the soldiers and sailors of the order who made the supreme sacrifice during the World War will be installed in the Shrine. Over 10,000 members of the Catholic Order of Foresters answered the call of their country during the war, and of these 382 gave up their lives. Although their insurance contract with the Order might have been forfeited on account of the hazard of war service, the Society elected to continue the protection of all the soldier and sailor members and paid nearly $400,000.00 of insurance to the beneficiaries of the deceased service men.

The members of the High Court of the Order attending the ceremony were: Thos. H. Cannon, High Chief Ranger, Chicago, Ill.; Simeon Viger, Vice-Chief Ranger, Lawrence, Mass.; Thos. F. McDonald, High Secretary, Chicago, Ill.; Gustave Keller, High Treasurer, Appleton, Wis.; Dr. J. P. Smyth, High Medical Examiner, Chicago, Ill.; Julius A. Coller, High Trustee, Shakopee, Minn.; John E. Stephan, High Trustee, Chicago, Ill.; Michael F. Mogan, High Trustee, Toronto, Ont.; Leo J. Winiecki, High Trustee, Chicago, Ill.; John A. Herzog, High Trustee, Mishawaka, Ind.; C. E. Oliver, High Trustee, Dubuque, Iowa; P. E. Callaghan, High Trustee, Chicago, Ill.; Thos. W. Thompson, High Trustee, Detroit, Mich.; John E. McCabe, High Trustee, Superior, Wis.

LAETARE MEDAL HAS BEEN AWARDED TO THREE BENEFACTORS OF THE SHRINE

THREE of the most devoted workers for the success of the National Shrine of the Immaculate Conception have been awarded the Laetare Medal, annually awarded by Notre Dame University to some outstanding Catholic layman.

Some years ago it was conferred upon George Logan Duval, who founded the Chair of the Immaculate Conception at Catholic University, the first of its kind to be instituted in any university and under which the great Mariana Library is being assembled.

In 1924 it was conferred upon Charles D. Maginnis of the firm of Maginnis and Walsh, Boston, the architects of the National Shrine.

In 1925 it was conferred upon Admiral W. S. Benson, who was in charge of the United States fleet during the war and who has been tireless in his zealous work for the Shrine.

CHAPTER 21

MEMORIAL TO EARLIEST CONTRIBUTORS

THE pink Milford granite blocks with which the exterior is being surfaced, at a cost of more than $50,000, are a memorial to the earliest contributors toward the cathedral for a decade between 1915 and 1925 through the various SALVE REGINA Chapters under the leadership of Mrs. Francis Burrall Hoffmann. Since the Crypt has been finished it was thought fitting that the first fruits of their pioneer work should be most fittingly memorialized in the exterior surfacing. These various chapters were instituted in New York, Detroit, Baltimore, Buffalo, San Francisco, Pittsburgh, Indianapolis, Port Huron, Mich.; Elizabeth, Hackensack, Newark, New Brunswick, Passaic, Clifton, Paterson, Plainfield and Montclair, N. J.

The Detroit Chapter of the SALVE REGINA continued its work independently, and is now contributing $25,000 for the ceramic work on the ceiling of three apses.

A directory of the National Order of Catholic Women Chapters in 1915, when the organizations were most active, follows:

NEW YORK CHAPTER

Countess Leary, president; Mrs. Frances Burrall Hoffmann, Mrs. Andrew Dougherty, Mrs. William Lummis, Mrs. A. Masters McDonnell, Mrs. William F. Sheehan, Mrs. Henry W. Taft, vice-presidents; Mrs. Cornelius Tiers, secretary; Mrs. John Giraud Agar, treasurer; Mrs. Michael J. Mulqueen, chairman of the executive committee.

DETROIT CHAPTER

Mrs. Charles L. Palms, president; Mrs. Frances T. Dwyer, vice-president.

BUFFALO CHAPTER

Mrs. David Foley, president; Mrs. John Hughes, vice-president; Miss Josephine Colton, second vice-president; Miss Ethel Cavanaugh, secretary; Mrs. E. H. Stickels, treasurer, and a board of twenty directors.

SAN FRANCISCO CHAPTER

Mrs. John Johns, president; Mrs. Edward Eyre, Mrs. C. Frederick Kohl, Mrs. D. Young, Mrs. Willis Polk, and Miss McKinstry, vice-presidents; Mrs. George Cameron, secretary; Mrs. John G. Agar, treasurer.

PITTSBURGH CHAPTER

Rt. Rev. Regis Canevin, D.D., Bishop of Pittsburgh, honorary president; Mrs. Richard P. Weldon, president; Mrs. A. A. Fraunheim, Mrs. Ida McL. Farrell, Mrs. Gerald G. O'Brien, Mrs. Mary C. Hoeveler, Mrs. Joseph A. Kelly, Mrs. Edward S. Giles, Mrs. Frank J. Lanahan, Mrs. Albert J. Loeffler, Miss Mary C. Murphy, Miss Alice Gloniger, vice-presidents; Mrs. Chas. Poth, Miss Alice G.

Larkin, secretaries; Miss Alice Dunlevy, corresponding secretary; Miss Mary L. Schmidt, treasurer.

Indianapolis Chapter

Mrs. Hugh J. McGowan, president; Mrs. Edward J. Brennan, vice-president; Miss Sara Sherwin, treasurer; Mrs. Thomas A. Wynne, secretary.

Port Huron Chapter

Mrs. Joseph Trese, president; Mrs. John Wittliff, first vice-president; Mrs. J. H. Fitzgerald, second vice-president; Mrs. Charles E. Searles, recording and financial secretary; Mrs. Alex Cunning, treasurer.

New Jersey

Mrs. David T. Kenney, state president.

Elizabeth Chapter

Mrs. Richard T. Potts, president; Mrs. Alfred A. Stein, vice-president; Mrs. John M. Moynihan, secretary; Miss Helen Gorman, recording secretary; Mrs. John P. Reilly, treasurer.

Hackensack Chapter

Mrs. K. Munn, president; Mrs. T. J. McManus, vice-president; Mrs. J. A. Duffy, treasurer; F. J. Olliver, secretary.

Newark Chapter

Mrs. Joseph B. Sanford, president; Mrs. John T. Carroll, Mrs. Joseph Clark, Mrs. Peter Hauch, Jr., Mrs. John E. Kelley, Mrs. Thomas J. Lintott, Mrs. B. M. Shanley, Jr., Mrs. M. R. Shanley, vice-presidents; Miss Lucia C. Towle, secretary; Miss Augusta Devine, recording secretary; Miss Agnes Garrigan, treasurer.

New Brunswick Chapter

Mrs. George McCormack, president; Mrs. James McGarry, Miss Ellen Dwyer, vice-presidents; Miss Callista O'Grady, secretary; Mrs. George Donahue, treasurer.

Passaic and Clifton Chapter

Mrs. J. N. Ryan, president; Mrs. J. Anderson, vice-president; Mrs. D. J. O'Leary, secretary; Mrs. C. Hegeman, treasurer.

Paterson Chapter

Mrs. John P. Agnew, president; Mrs. Mary E. O'Neil, Mrs. A. F. McBride, vice-presidents; Mrs. T. F. O'Grady, secretary; Mrs. Edward Colly, treasurer.

Plainfield Chapter

Mrs. David T. Kenney, president; Mrs. A. K. Brennan, vice-president; Mrs. James McElroy, secretary.

Montclair Chapter

Mrs. Nathaniel A. Hanan, president; Mrs. Martin J. Synnott, vice-president; Mrs. M. Rosenbery, secretary; Mrs. Otto Schaifer, treasurer.

The crowd awaiting the approach of the Apostolic Delegate (Archbishop Bonzano, now Cardinal) and the ministers of the Field Mass on May 20, 1920. To the right of the K. of C. banner is Rev. Peter H. McLean of Milford, Conn.; Rev. Dr. Bernard A. McKenna, D.D., Director of The Shrine; (in black) Monsignor Hugh T. Henry, Litt.D., and the Director of the choir, Abel L. Gabert, with the choir in the foreground composed of priests, orphan children and Sisters of various communities.

CHAPTER 22

SPECIAL SERVICES IN THE CRYPT

FIFTEEN of the religious houses of study affiliated with Catholic University accepted an invitation from Bishop Shahan and Father McKenna to join each Sunday morning in attendance at and participation in the 9 o'clock Mass, beginning in October, under the general direction of Rev. Dr. E. A. Gilgan.

Each of these orders takes its turn in providing priests and other officers for celebration of the Solemn High Mass, while the remaining members of that and other orders constitute a choir of several thousand trained male voices.

Many members of the Catholic University faculty, Caldwell Hall students, clerics, members of the Medical Missionaries Society, and large parties of tourists to the capital form a congregation at this joint service that is not matched anywhere throughout the entire United States.

The different orders participating are: De Sales Hall, Friars of the Atonement, Maryknoll Missionaries, Minor Conventuals, Claretian College, Carmelites (two communities), Capuchins, Augustinians, Chaminade College, Salvatorians, Pious Society of Missions, Overbrook Students, Trinitarians and Xaverians Brothers.

It is an interesting and impressively picturesque spectacle for visitors from all parts of the country, and an object lesson in devotion to non-Catholics to see these hundreds of religious in the varied garbs and robes of their respective communities making their way across the University campus to join in attendance at the Holy Sacrifice. It emphasizes the "one"-ness of the Catholic Church that these various orders and communities, each following its own special rules, wearing distinctive habits, each with its own special devotion, all unite without any change in form or method in celebration of the Mass, which is always the same.

This is still further emphasized by the fact that each of the orders of religious have a special form of devotion, and a program is now being carried out in the Crypt that has no counterpart in all the universality and catholicity of the one true faith, whereby each order takes over and is responsible for those services in the Crypt which in spirit are most in keeping with the special work of that order.

The Sulpicians, Dominicans, Paulists, Claretian Fathers, Marist Fathers, Holy Cross Fathers, and Oblates of Mary Immaculate are among the orders already participating in this unique program. This plan is to be expanded as the use of the Shrine develops.

For example, the Sulpician Fathers, whose work is the training of priests, were in charge for two years of the ceremonies attendant upon the regular Solemn High Masses and Vesper services. The Sulpicians specialize in the

plain chant, and this, too, adds to their special fitness for these particular services.

The Dominicans have taken responsibility for the exercises during the month of October, when they give a special course of sermons on the Rosary and administer Benediction of the Most Blessed Sacrament every day.

The Paulist Fathers have initiated their "Novena in Preparation for the Feast of the Conversion of St. Paul," and these services will be under their auspices hereafter.

A Spanish order, the Claretian Fathers, is in charge of services held Monday evenings in honor of the suffering souls. This devotion is widespread in Spain.

Every Wednesday evening during Lent the Marist Fathers hold devotions in honor of the Blessed Mother and Saint Joseph.

Month of May devotions will hereafter be conducted by priests from the Congregation of the Holy Cross, which publishes the *Ave Maria*.

The Christmas and New Year's ceremonies are conducted by the Oblates of Mary Immaculate.

This practice of allowing the various religious organizations to assume responsibility for carrying out a program of their own special devotions was inaugurated immediately following the laying of the floor of the Crypt last year. The Sulpicians began then to take charge of the Solemn Masses and Vespers. The other religious houses followed.

FIRST STUDENT PILGRIMAGE

On Sunday, March 23, 1924, at 11 a. m., the students of Albert Hall, Catholic University, made a special visit to the Crypt of the National Shrine of the Immaculate Conception. Acting on the suggestion of Rev. Father T. N. McCarthy, head of Albert Hall, and Rev. R. J. Sherry, his assistant, some 25 students came to make a formal call at the Crypt to learn something of its construction and the symbolism running through the whole work.

This was the first student body who came to visit the Crypt since the columns were put in place, and most appropriately did the first come from Albert Hall, as this is the oldest hall of lay students on the University campus.

After having given the dimensions of the present construction, which is only one corner of the building, as 204 feet long and 160 wide, Rev. Dr. Bernard A. McKenna told them of the work, explained something of the construction: the foundations, the duct system, the Guastavino ceiling, the ceramic inserts in the ceiling, the decorative portions above the altar—mosaic or ceramic—the altars, and especially about the columns, which are not only from every part of the world, but symbolize as many famous shrines in the countries from which they came.

All were deeply interested in the seemingly inexhaustible richness of both construction and symbolism and expressed their astonishment and delight at the rapid progress of the work. Their prayer was that continuation of the

structure might be finished to such an extent that on December 8, 1929, the Diamond Jubilee of the Declaration of the Dogma of the Immaculate Conception, the National Shrine may proudly proclaim Mary Immaculate not merely in word but in deed and in fact.

Those who voiced their prayer by their presence on this occasion were:

Rev. T. N. McCarthy, Winnipeg, Canada; Rev. R. J. Sherry, Dayton, Ohio; John J. Balint, Yonkers, N. Y.; John J. Clancy, Portland, Me.; Harold E. Coggins, Scranton, Pa.; Thomas J. Crowe, New Britain, Conn.; Edward D. Dockerty, Carbondale, Pa.; George G. DuFour, Haverhill, Mass.; William G. Gaffney, Rochester, N. Y.; Joseph T. Gannon, Concord, N. H.; James L. Garvin, Pittsfield, Mass.; Otto J. Hauck, Springfield, Mass.; Stephen J. Ignace, Ansonia, Conn.; Basil J. Kelly, Washington, D. C.; Joseph T. Lacina, Ennis, Texas; Vincente H. Larranaga, Santiago, Chile; Joseph E. Long, Cumberland, Md.; Thomas E. Lovas, War, W. Va.; Emery E. Lovas, War, W. Va.; John F. Mulcahy, Hartford, Conn.; Charles N. de Pierola, Lima, Peru; Clifford St. Louis, Plattsburg, N. Y.; Arthur A. Tomelden, Pangasinan, Philippine Islands; Paul F. Valega, Lima, Peru.

FIRST MASS IN THE SHRINE

With Catholic ambassadors and ministers plenipotentiary from three of the greatest nations present, and an attendance of more than 1,000 persons, the first Mass in the Crypt was celebrated on Easter Sunday, April 20, 1924, by Rev. Dr. Bernard A. McKenna, who is in personal charge of building the Shrine. Diplomatic, church, military and naval officials were in the throng that knelt upon the rough, unfinished concrete floor.

In the Sanctuary were the Rt. Rev. Thomas J. Shahan, Rector of the Catholic University, who preached the sermon; Sir Esme Howard, the British Ambassador to the United States; Jules J. Jusserand, the French Ambassador, and Mme. Jusserand; Don Juan Riano y Gayangos, the Spanish Ambassador, and Senora Riano; Admiral William S. Benson, Gen. Tasker H. Bliss, and Lieut. E. de Rosa Riberio, naval attache of the Brazilian Embassy.

The Gregorian High Mass of the Catholic Church was sung by Dr. McKenna from a missal which had been the property of the late Archbishop Corrigan, of New York. The music, the Gregorian chant, was furnished by 108 Sulpician seminarians. Dr. McKenna wore the alb which he had on when he said his first Mass.

Joists and supporting beams were in the apse as left by the workmen the day before. Folding chairs were used for pews, and an altar rail was made by placing benches together and draping them with white cloths. The altar was also temporary and was removed to permit the workmen to continue their labor.

Bishop Shahan delivered the sermon following the Mass and outlined to the congregation the history of the Shrine and the appropriateness of Easter

Easter Sunday, 1924, showing the unfinished state of The Crypt. Scaffolding indicates the unfinished portion of Guastavino tile ceiling to be erected.

time for the first Mass in it. After Mass several of the dignitaries were guests at breakfast in Graduate Hall of the University.

The northern apse in which the Mass was celebrated on what is now the Good Shepherd altar, was then the only part of the Shrine nearing completion.

The laces used upon the altar during the Mass were from Spain.

Bishop Shahan administered Benediction of the Blessed Sacrament in the apse at 4 o'clock that Easter Sunday afternoon.

MASSES IN CRYPT BY HIERARCHY

Save at an Eucharistic Congress, never have so many members of the Hierarchy offered up the unbloody sacrifice of the Mass in one time in any Cathedral as in the Crypt of the National Shrine during the annual meeting of the Hierarchy, September 14, 15 and 16, 1927. The Masses were said as follows:

September 14:

At the Blessed Sacrament Altar—Archbishop Dowling, St. Paul, Minn.
At St. Joseph's Altar—Bishop Lenihan, Great Falls, S. Dak.
At St. John's Altar—Bishop MacGinley, Fresno, Calif.
At St. Anne's Altar—Bishop Jeanmard, Lafayette, La.
At St. Elizabeth's Altar—Bishop Welsh, Duluth, Minn.

September 15:

At the Main Altar—Archbishop Hanna, San Francisco, Calif.
At the Blessed Sacrament Altar—Archbishop Dowling, St. Paul, Minn.
At St. John's Altar—Bishop MacGinley, Fresno, Calif.
At St. Anne's Altar—Bishop Jeanmard, Lafayette, La.
At St. Elizabeth's Altar—Bishop Welsh, Duluth, Minn.

September 16:

At the Blessed Sacrament Altar—Bishop Gerche, Tuscon, Ariz.

Other important church dignitaries who have said Mass in the Crypt include: Cardinal O'Connell, on the morning of the Holy Name celebration in Washington; the Apostolic Delegate, Pietro Fumasoni-Biondi, who officiated twice at the Main Altar.

FEAST OF ANNUNCIATION IN THE CRYPT

The three apses and the three large chambers of the Crypt were thrown into one large space for worship for the first time on the Feast of the Annunciation, March 25, 1925, when the beautiful, impressive and effective ceremonies of the Church asserted themselves.

First of these was the Holy Sacrifice of the Mass, which was celebrated on that great day when the Angel Gabriel declared to Mary that she was to become the Mother of God. This Mass was celebrated by Rev. Dr. Bernard McKenna. In the afternoon, about 5 p. m., the entire force of Salve Regina Office accompanied Dr. McKenna to the Crypt, where, before a beautiful picture of Our Lady of Washington, surrounded by hundreds of votive lights, the Rosary and Litany were said for the special intention of all benefactors.

DEVOTIONS FOR DAUGHTERS OF ISABELLA

The National Circle of the Daughters of Isabella, who contributed $14,000 for the Chapel of St. Elizabeth in the Crypt, have used this chapel for an annual Mass for deceased members at which the daughters receive Holy Communion.

In August, 1925, Bishop Shahan said the first Mass on the St. Elizabeth's altar for the repose of the soul of the Past National Advocate of the Daughters, Mrs. Anna E. Kay.

In connection with this mass the following is an excerpt from a letter written by the National Regent:

"Inasmuch as the National Advocate made the motion that we give this splendid donation for the Shrine, Right Rev. Bishop Shahan was kind enough to say the First Mass on our Altar for her and that our Circle should be very proud of having the honor of being the first to have a mass said on this Altar." This letter is acknowledgment from the National Regent of spiritual bouquet card for High Mass, from the National Circle.

On November 1, 1925, annual Mass for the departed souls of Daughters of Isabella was said by Father McKenna.

On May 16, 1926, members received Holy Communion in a body.

On November 28, 1926, the annual Mass for departed souls of Daughters of Isabella was said by Father McKenna.

Again on May 29, 1927, The Daughters attended Mass in the Crypt.

On November 20, 1927, The annual Mass for departed souls of Daughters of Isabella was said by Father McKenna, at which more than 200 Daughters received Holy Communion.

The National Officers of the Daughters are: Mrs. Mary E. Booth, New Haven, Conn., National Regent; Mrs. Minerva C. Boyd, Chicago, Ill., Vice-Regent; Miss Mary F. Riley, Providence, R. I., National Secretary; Mary F. Davitt, Longmeadow, Mass., National Treasurer; Miss Elizabeth C. Moran, Ware, Mass., National Advocate; Miss Mary J. Condon, Bristol, R. I., National Chancellor; Miss Margaret Hannon, New Britain, Conn., National Monitor; Mrs. Nellie Conrad, Pittsburg, Kans., National Outer Guard; Mrs. Helen Steffen, Milwaukee, Wis., National Inner Guard. National Board of Directors: Mrs. Mary E. Booth, New Haven, Conn.; Mrs. Marie Klotz, Fort Wayne, Ind.; Mrs. Ellen Lemm, Chicago, Ill.; Mrs. Caroline B. Manning, New Bedford, Mass.; Mrs. Elizabeth Trenk, Chicago, Ill.; Mrs. Agnes Zeller, Terre Haute, Ind.; Mrs. Anna Daily, Terre Haute, Ind.; Mrs. George T. Settle, Louisville, Ky.; Mrs. Alice C. Bicksler, Washington, D. C.

Officers of the District of Columbia Circle No. 178 for the year 1927 are: Miss Catherine Moriarty, Past Regent; Mrs. Mary A. Haskell, Regent; Mrs. Harriet Carpenter, Vice-Regent; Mrs. Edith M. Donovan, Monitor; Miss Virginia Offutt, Custodian; Miss Jennie Coleman, Chancellor; Miss Catherine Sullivan, Financial Secretary; Mrs. Marguerite Stewart, Treasurer; Miss Rose Ann French, Recording Secretary; Mrs. Mary Buchanan, Inner Guard; Miss Mary Wolf, Outer Guard; Miss Mary Ellen Manning, Organist. Trustees: Mrs. Bella Howe, Mrs. Mollie Flynn, Miss Elizabeth Dolan.

MAY DEVOTIONS IN THE CRYPT

During the month of May, in 1926 and 1927, special devotions, including the Rosary, a Hymn to Our Lady, and Benediction of the Blessed Sacrament, were held in the Crypt of the Shrine each evening at 7:30 o'clock, not less than one hundred persons being present on each occasion. It would have been interesting to an observer to note the strong appeal these devotions hold for all classes of persons, the student, the priest, the Catholic mothers, the little children from their homes near the gates of the University. A High Mass was also sung on each Saturday during May in honor of Mary; and the special daily "May Mass," at 7 o'clock each morning, was likewise well attended.

Special delegations and various organizations also made official May visits to the Crypt during the month. On May 1, 1926, 150 small girls from St. Vincent's Orphanage made their annual visit to the Shrine, appropriate devotions being offered, after which a discourse on Our Lady was delivered by Rev. Dr. Bernard A. McKenna. On May 16 a special High Mass was sung for the intention of the members of the Washington Chapter, Daughters of Isabella,

the donors of the Chapel of St. Elizabeth. On May 23 occurred the Fifth Annual Pilgrimage of the Knights of Columbus of Brooklyn, N. Y. Each year the Brooklyn K. of C.s have made this journey of devotion to the National Shrine since May 20, 1920, when the site was blessed by His Eminence Cardinal Bonzano, then Apostolic Delegate to the United States.

The May Devotions in 1927 were conducted by Father McKenna with the assistance of the Overbrook students.

TALKS ON BLESSED VIRGIN

At the solicitation of members of the Blessed Virgin Sodality in the District of Columbia for a few talks in the Crypt on the Blessed Virgin, in November, 1927, Father McKenna made arrangements for such instructions on the first and third Thursdays of each month.

The first discourse was given by Father McKenna on the "General Symbolism of the Crypt of the National Shrine."

The second was given by Bishop Shahan on "The Blessed Virgin in the Catacombs in Relation to the Crypt of the National Shrine."

The third was given by Father Fitzgerald, of Maryknoll, who gave the discourse on "Devotion to the Blessed Virgin Among the Catholics of China." The preacher spent three years in China teaching and preaching amongst the Chinese.

The fourth was given by Father Valve, a Claretian Father, who spoke on "The Famous Shrine of Spain—Our Lady of Pilar in Saragossa."

The final talk before Christmas was given by Dr. Butin, the famous Oriental scholar, who spent the last year in and around Jerusalem. His subject was: "Our Lady of the Orient."

HOLY WEEK SERVICES, 1926

The sacred ceremonial of the Church was carried with great completeness in the Crypt this year, a great debt of gratitude being due the professors and students of the Sulpician Seminary for their constant kindness during these days. The Tenebrae Service was sung each afternoon of the last three days of Holy Week by the choir of 100 students from the Seminary, and the services in the mornings were well attended both by members of the various religious colleges, as well as by large numbers of visitors from the city and from distant points.

The list of ministers for the various functions is as follows:

Holy Thursday

MASS

Celebrant: Rt. Rev. Thomas J. Shahan, D.D. Deacon: Rev. James Bannon (Syracuse). Subdeacon: Rev. Walter Burns (Albany). Master of Ceremonies: Rev. Anthony Murphy (Hartford). Master of Ceremonies: Rev. Carroll Deady (Detroit). Thurifer: Rev. Francis Stack (Detroit). Thurifer, 2: Rev. James Mulligan (Ireland). Acolytes: Rev. Michael Shea (Springfield), Rev.

Andrew Abrott (San Francisco). Cross Bearer: Rev. James Reidy (Peoria). Book Bearer: Rev. Raymond Langlois (Manchester). Crosier Bearer: Rev. John Dougherty (Baltimore). Candle Bearer: Roland Ouelette (Portland). Mitre Bearer: Rev. John Hathaway (Manchester). Cremiale Bearer: Rev. John Dial (Hartford). Vestment Bearers: Revs. John Boguslawski (Grand Rapids), Thomas Zinkand (Baltimore), James Carmody (Boise), George Whitford (Newark), Leo Gannon (Des Moines), LeRoy Smith (San Francisco). Candle Bearers: Revs. Don Barry (Hartford), Frank Corrigan (Hartford), Joseph Hale (Winona), Edward Hanning (Hartford), John Gilbride (Scranton), Thomas Cronin (Albany).

TENEBRAE

Master of Tenebrae: Rev. William Walsh (Scranton). Master of Lessons: Rev. Bernard Topel (Helena).

GOOD FRIDAY

Celebrant: Rev. Dr. B. A. McKenna. Deacon: Rev. Anthony Dufault (Springfield). Subdeacon: Rev. James Shanahan (Syracuse). Master of Ceremonies: Rev. Thomas Lew (Davenport). Master of Passion: Rev. James McCarron (Springfield). Thurifer: Rev. Francis Morrissey (Hartford). Thurifer, 2: Rev. Francis O'Connor (Springfield). Cross Bearer: Rev. George Lewin (Fall River). Acolytes: Rev. Vincent Genova (Brooklyn), Rev. Henry Chabot (Hartford). Lector: Rev. William Walsh (Scranton). Deacons of Passion: Rev. Dorrance Noonan (Dubuque), Rev. Lester Seeman (LaCrosse), Rev. James Bannon (Syracuse).

HOLY SATURDAY

Celebrant: Rev. Dr. McKenna. Deacon: Rev. Dorrance Noonan (Dubuque). Subdeacon: Rev. Lester Seeman (LaCrosse). Master of Ceremonies: Rev. Joseph Feehan (Los Angeles). Thurifer: Rev. Charles O'Leary (Hartford). Acolytes: Rev. Gerald Lillis (Davenport), Rev. Armand Barette (Springfield). Master of Propheeies: Rev. Leo Sterck (Davenport).

EASTER IN THE CRYPT

Practically every state in the Union was represented in the nave or sanctuary of the Crypt at the Mass on Easter Sunday, while members of the various diplomatic corps and journalists from South America, attending the Pan-American Journalists' Convention in Washington, were present in the church. His Excellency the Most Rev. Pietro Fumasoni-Biondi, D.D., the Apostolic Delegate, pontificated at the Solemn Mass, and the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University, preached the Easter sermon, welcoming all the guests who had come from such diverse parts of the nation to celebrate the feast of Easter in this great church preparing to the honor of God. Rt. Rev. Msgr. George Leech, D.D., of the Apostolic Delegation, was assistant priest at the Mass, while the deacons of honor were the Very Rev. Francis P. Lyons, C.S.P., President of St. Paul's College, and Rev. Dr. Nicholas

A. Weber, S.M., of the Marist College. The other ministers of the sacred function were as follows:

Easter Sunday

Celebrant: His Excellency Most Reverend Fumasoni-Biondi, Apostolic Delegate to the United States of America. Deacon: Rev. Stanley Slominski (Scranton). Subdeacon: Rev. William Casey (Chicago). Master of Ceremonies: Rev. Edward G. Roelker. Master of Ceremonies: Rev. Anthony J. Murphy (Hartford). Thurifer: Rev. Charles Yingling (Baltimore). Acolytes: Rev. Joseph Denges (Baltimore), Rev. Michael Shea (Springfield). Chaplains: Rev. Carroll Deady (Detroit), Rev. Joseph Feehan (Los Angeles), Rev. Thomas Lew (Davenport), Rev. Clarence Farelly (Sioux City). Train Bearer: Rev. John McCormick (Baltimore).

Before the Mass there was a procession of seminarians from the various houses of studies at the University, members of the faculties of these houses of studies and of the faculty of the University wearing the academic or religious garb.

HOLY WEEK SERVICES, 1927

The Holy Week services in the Crypt, with all the solemn ritual of the Catholic Church, and with a score or more of religious organizations participating, culminating in the joyous celebration of Easter, attracted a record-breaking attendance in 1927. The program of services was as follows:

Palm Sunday

Celebrant: Rev. Dr. McKenna. Deacon: Rev. Charles Yingling, Baltimore. Subdeacon: Rev. Leonard M. Boyle, Davenport. Master of Ceremonies: Rev. Carroll Deady, Detroit. Deacon Chanters of the Passion: Rev. William J. Walsh, Scranton; Rev. John J. McCarthy, Manchester; Rev. Thomas J. Lew, Davenport. Master of the Passion: Rev. John E. Hathaway, Manchester. Thurifer: Rev. Leo R. Fohl, Wheeling. Acolytes: Rev. Rosario Ouellette, Portland; Rev. Edward C. Lilly, Sioux City.

Holy Thursday

pontifical high mass

Celebrant: Rt. Rev. Thomas J. Shahan, D.D. Deacon: Rev. James F. Magner, Hartford. Subdeacon: Rev. Leo B. Casey, Covington. Master of Ceremonies: Rev. Sylvester D. Luby, Dubuque. Assistant Master of Ceremonies: Rev. John Hathaway, Manchester. Thurifers: Rev. Francis A. O'Connor, Springfield; Rev. Francis A. McCarthy, Fall River. Acolytes: Rev. Georges Cyr, Portland; Rev. Charles De Veneau, Charleston. Chaplains: Rev. William Collins, Davenport; Rev. Joseph Bohr, Dubuque; Rev. Linus Dougherty, Boise; Rev. Paul Kirchen, Helena. Cross Bearer: Rev. John P. Lynch, C.S.V. Gremiale Bearer: Rev. Thomas B. Zinkand, Baltimore. Vestment Bearers:

Easter Sunday, April 17, 1927, when the Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi, pontificated at Solemn Pontifical Mass, attended by many members of the Diplomatic Corps. From left to right: Rev. Dr. Bernard A. McKenna, Director of The Shrine; the Earl of Denbigh, the Countess of Denbigh, Madame De Martino, Signor De Martino, Italian Ambassador; Senor Cruchaga, Chilean Ambassador; Lady Isabella Howard, Sir Esme Howard, British Ambassador; Baron Cartier de Marchienne, Belgian Ambassador; His Excellency Fumasoni-Biondi; Senor A. Padilla, Spanish Ambassador; Monsignor Paul Claudel, French Ambassador, Madame Padilla and Bishop Shahan.

Revs. Shane MacCarthy, Cork; John J. McCarthy, Hartford; George Widman, Baltimore; Joseph White, Baltimore; James McAndrew, Scranton; Stephen Helzlsouer, Pittsburgh; John Galvan, Fall River; Vincent Murphy, Hartford. Candle Bearers: Revs. William Dolan, Scranton; Arthur Bukowski, Grand Rapids; Lawrence Kelly, Albany; Walter Heagney, Hartford; Paul Makin, Scranton; William Murphy, Grand Rapids.

Wednesday, Thursday and Friday

TENEBRAE

Master of the Tenebrae: Rev. Henri Chabot, Hartford. Master of the Lamentations: Rev. William Ahern, Springfield. Chanters of the Lamentations: Revs. Leo Sterck, Davenport; Anthony Murphy, Hartford; Andrew Abrott, San Francisco; Raymond Sweeney, Grand Rapids; Raymond Langlois, Manchester; Rosario Ouellette, Portland; Jerome Holland, Brooklyn; Francis McCarthy, Fall River; Thomas Dennehy, Hartford.

Good Friday

Celebrant: Rev. Dr. McKenna. Deacon: Rev. Joseph J. Feehan, Los Angeles. Subdeacon: Rev. Leo McEvoy, Sioux City. Master of Ceremonies: Rev. John Hathaway, Manchester. Thurifers: Rev. Raymond Langlois, Manchester; Rev. Francis Boeckmon, Davenport. Cross Bearer: Rev. Leo C. Sterck, Davenport. Acolytes: Rev. Jerome Holland, Brooklyn; Rev. Raymond Sweeney, Grand Rapids. Lector: Rev. Andrew Abrott, San Francisco. Master of the Passion: Rev. Vincent Genova, Brooklyn. Deacon Chanters of the Passion: Rev. Joseph Egan, Baltimore; Rev. Paul LeBlanc, Seattle; Rev. Joseph Denges, Baltimore.

Holy Saturday

Celebrant: Very Rev. J. B. Tennelly, S.S. Deacon: Rev. Paul LeBlanc, Seattle. Subdeacon: Rev. John Hynes, Hartford. Master of Ceremonies: Rev. Anthony Murphy, Hartford. Thurifer: Rev. John Bazinet, Albany. Acolytes: Rev. John McEniry, Davenport; Rev. John O'Brien, Springfield. Master of the Prophecies: Rev. Herman Deimel, Savannah.

Easter Sunday

PONTIFICAL HIGH MASS

Celebrant: His Excellency, Most Rev. Pietro Fumasoni-Biondi. Assistant Priest: Vicar General of Edmonston Diocese, Canada, Rev. Jas. Maguire. Deacons of Honor: Very Rev. Father McCarthy, O.M.I.; Rev. Father Bakardoski. Deacon of the Mass: Rev. James M. McCarron, Springfield. Subdeacon of the Mass: Rev. Clarence Farrelly, Sioux City. Master of Ceremonies: The Rev. Sylvester D. Luby, Dubuque. Assistant Master of Ceremonies: Rev. John E. Hathaway, Manchester. Chaplains: Rev. Francis Morrissey, Hartford; Rev. Michael Shea, Springfield; Rev. Francis Churchill, Dubuque; Rev. Charles O'Leary, Hartford. Thurifer: Rev. William Ahern, Springfield. Acolytes:

Rev. John M. Dougherty, Baltimore; Rev. John Dial, Hartford. Train Bearer: Rev. John P. McCormick, Baltimore. Gremiale Bearer: Rev. Richard Schnettler, Grand Rapids. Vestment Bearers: Revs. Leo Gannon, Des Moines; LeRoy Smith, San Francisco; George Whitford, Newark; Daniel Barry, Hartford; Franklin Corrigan, Hartford; John Cronin, Albany; Joseph Gilbride, Scranton; Joseph Hale, Winona.

SOLEMN VESPERS

Celebrant: Rev. Dr. Bernard McKenna. Chaplains: Rev. Michael Shea, Springfield; Rev. Charles O'Leary, Hartford; Rev. Francis Churchill, Dubuque; Rev. Francis Morrissey, Hartford. Master of Ceremonies: Rev. John Hathaway, Manchester. Acolytes: Rev. John M. Dougherty, Baltimore; Rev. John Dial, Hartford. Thurifer: Rev. William Ahern, Springfield. Deacon of Exposition: Rev. James McCarron, Springfield. Assistant: Rev. George Whitford, Newark.

SOLEMN MASSES IN THE CRYPT

The Sulpician Fathers and their theological students in the Seminary opposite the main gate of the Catholic University took charge of the regular weekly Solemn High Mass at 9 o'clock each Sunday, and Vespers. The following is the list of Officers of the Mass from October 3, 1926, to April 3, 1927, inclusive:

October 3.—Celebrant: Rev. Francis P. Havey, S.S. Deacon: John T. Hynes, Hartford. Subdeacon: Linus J. LaVelle, Sioux City. Master of Ceremonies: Sylvester D. Luby, Dubuque.

October 10.—Celebrant: Rev. Henri Garrouteigt, S.S. Deacon: Joseph F. Feehan, Los Angeles. Subdeacon: John J. McCarthy, Manchester. Master of Ceremonies: Andrew P. Abrott, San Francisco.

October 17.—Celebrant: Rev. Henri Garrouteigt, S.S. Deacon: Joseph J. Egan, Baltimore. Subdeacon: Clarence E. Farrelly, Sioux City. Master of Ceremonies: Francis D. Morrissey, Hartford.

October 24.—Celebrant: Rev. Jules A. Baisnee, S.S. Deacon: James F. Magner, Hartford. Subdeacon: James M. McCarron, Springfield. Master of Ceremonies: Michael E. Shea, Springfield.

October 31. *Feast of Christ King. Pontifical High Mass.*—Celebrant: Rt. Rev. Thomas J. Shahan, D.D. Assistant Priest: Very Rev. J. B. Tennelly, S.S. Deacon: John T. Hynes, Hartford. Subdeacon: Linus J. LaVelle, Sioux City. Master of Ceremonies: Carroll F. Deady, Detroit. Assistant Master of Ceremonies: Sylvester D. Luby, Dubuque.

November 7.—Celebrant: Rev. Louis Arand, S.S. Deacon: Thomas J. Lew, Davenport. Subdeacon: Leonard M. Boyle, Davenport. Master of Ceremonies: William F. Ahern, Springfield.

November 14.—Celebrant: Rev. Joseph F. McDermott. Deacon: Leo F. McEvoy, Sioux City. Subdeacon: Paul J. LeBlanc, Seattle. Master of Ceremonies: Francis A. O'Connor, Springfield.

November 21.—Celebrant: Very Rev. J. B. Tennelly, S.S. Deacon: John J.

McCarthy, Manchester. Subdeacon: John T. Hynes, Hartford. Master of Ceremonies: Francis J. Churchill, Dubuque.

November 28.—Celebrant: Rev. Francis P. Havey, S.S. Deacon: Linus J. LaVelle, Sioux City. Subdeacon: Clarence E. Farrelly, Sioux City. Master of Ceremonies: Charles E. O'Leary, Hartford.

December 5.—Celebrant: Rev. Dr. Lucidi. Deacon: John P. Lynch, C.S.V. Subdeacon: James F. Magner, Hartford. Master of Ceremonies: Michael E. Shea, Springfield.

December 8. *Feast of the Immaculate Conception. Pontifical High Mass.*—Celebrant: Most Rev. Michael J. Curley, D.D. Assistant Priest: Rev. John A. Ryan. Assistant Deacons: Rev. J. A. M. Quigley, Philadelphia; Rev. Francis Lyons, C.P. Deacon: John T. Hynes, Hartford. Subdeacon: Linus J. LaVelle, Sioux City. Master of Ceremonies: Carroll F. Deady, Detroit. Assistant Master of Ceremonies: Sylvester D. Luby, Dubuque.

December 12.—Celebrant: Rev. Joseph V. Nevins, S.S. Deacon: Leo B. Casey, Covington. Subdeacon: Leo C. Sterck, Davenport. Master of Ceremonies: Vincent O. Genova, Brooklyn.

December 19.—Celebrant: Rev. Thomas C. Mulligan, S.S. Deacon: Clarence E. Farrelly, Sioux City. Subdeacon: Joseph F. Denges, Baltimore. Master of Ceremonies: Henri L. Chabot, Hartford.

January 9.—Celebrant: Rev. Joseph F. McDermott. Deacon: Leonard M. Boyle, Davenport. Subdeacon: Charles H. Yingling, Baltimore. Master of Ceremonies: William F. Ahern, Springfield.

January 16.—Celebrant: Very Rev. J. B. Tennelly, S.S. Deacon: William J. Walsh, Scranton. Subdeacon: Paul J. LeBlanc, Seattle. Master of Ceremonies: Gerald A. Lillis, Davenport.

January 23.—Celebrant: Rev. Henri Garrouteigt, S.S. Deacon: Joseph F. Denges, Baltimore. Subdeacon: Thomas J. Lew, Davenport. Master of Ceremonies: Armand J. Barrette, Springfield.

January 30.—Celebrant: Rev. Jules A. Baisnee, S.S. Deacon: Joseph J. Feehan, Los Angeles. Subdeacon: Francis T. Stack, Detroit. Master of Ceremonies: Carroll F. Deady, Detroit.

February 6.—Celebrant: Rev. Thomas C. Mulligan, S.S. Deacon: Leo F. McEvoy, Sioux City. Subdeacon: John P. Lynch, C.S.V. Master of Ceremonies: John E. Hathaway, Manchester.

February 13.—Celebrant: Rev. Joseph V. Nevins, S.S. Deacon: Charles H. Yingling, Baltimore. Subdeacon: Leo B. Casey, Covington. Master of Ceremonies: Herman J. Deimel, Savannah.

February 20.—Celebrant: Rev. Joseph F. McDermott. Deacon: James F. Magner, Hartford. Subdeacon: Michael J. McCarron, Springfield. Master of Ceremonies: Francis D. Morrissey, Hartford.

February 27.—Celebrant: Very Rev. J. B. Tennelly, S.S. Deacon: Paul J. LeBlanc, Seattle. Subdeacon: Leonard M. Boyle, Davenport. Master of Ceremonies: Anthony J. Murphy, Hartford.

March 6.—Celebrant: Rev. Henri Garrouteigt, S.S. Deacon: Clarence E. Farrelly, Sioux City. Subdeacon: John J. McCarthy, Manchester. Master of Ceremonies: Andrew B. Abrott, San Francisco.

March 7. *Feast of St. Thomas. Pontifical High Mass.*—Celebrant: Rt. Rev. Thomas J. Shahan, D.D. Assistant Priest: Rt. Rev. Msgr. George Dougherty. Assistant Deacons: Rev. J. A. M. Quigley, Philadelphia; Rev. George N. Schulte, Dubuque. Deacon: Joseph J. Egan, Baltimore. Subdeacon: Leo F. McEvoy, Sioux City. Master of Ceremonies: Sylvester D. Luby, Dubuque. Assistant Master of Ceremonies: John Hathaway, Manchester.

March 13.—Celebrant: Rev. Jules A. Baisnee, S.S. Deacon: James M. McCarron, Springfield. Subdeacon: John T. Hynes, Hartford. Master of Ceremonies: Charles O'Leary, Hartford.

March 20.—Celebrant: Rev. Joseph V. Nevins, S.S. Deacon: Joseph J. Feehan, Los Angeles. Subdeacon: Joseph F. Denges, Baltimore. Master of Ceremonies: Vincent O. Genova, Brooklyn.

March 27.—Celebrant: Rev. Louis Arand, S.S. Deacon: Linus J. LaVelle, Sioux City. Subdeacon: Joseph J. Egan, Baltimore. Master of Ceremonies: Francis J. Churchill, Dubuque.

April 3.—Celebrant: Very Rev. J. B. Tennelly, S.S. Deacon: Leo B. Casey, Covington. Subdeacon: Leo F. McEvoy, Sioux City. Master of Ceremonies: Francis A. O'Connor, Springfield.

To this might be added the sermons preached during this period:

October 3.—*Feast of Christ the King,* Rev. Jas. Ryan.

December 8.—*Feast of the Immaculate Conception,* Rev. Bernard A. McKenna, D.D.

December 25.—*Feast of Christmas,* Rev. Bernard A. McKenna, D.D.

March.—*Feast of St. Thomas,* Rev. F. Sheen, D.D.; *Novena to St. Paul, Octave,* Rev. Father Lyons, C.S.P.

MONTH OF ROSARY DEVOTIONS

As the month of October rolls around, Catholics instinctively think of the Rosary. With this comes the thought of the Dominicans, who, following the example of the Founder, taught the Rosary, and so the Dominicans were invited to give the Rosary Devotions in the Crypt during 1926 and 1927. Exposition of the most Blessed Sacrament, Rosary, Litany, Prayer to St. Joseph and a short sermon each evening followed by Benediction of the Most Blessed Sacrament made the first October Devotions in the Crypt memorable.

The following discourse was delivered in the Crypt of the National Shrine on Friday, October 1, 1926, by Rev. Dr. Edward Fitzgerald, O.P., Professor of Dogma at the Catholic University, inaugurating the month of the Rosary:

"The memory of Pope Leo XIII will be ever held in grateful benediction in the halls of the Catholic University. During his pontificate, under his paternal and fostering care it was established and in its first years of trial and struggle experienced his fatherly solicitude, which ended only with the life of the great pontiff.

Children of Mary before The Shrine, from St. Catherine's Institute in Baltimore, May, 1925.

"He foresaw and intended that this University should be a potent agency in putting into effect the program which his enlightened vision deemed best suited to the exigencies of these latter times. His every endeavor was bent towards breathing into it the same spirit that quickened his own mind and heart. Divine Providence endowed him with a genius that fitted him to be the intellectual leader of the Church in a period of history when perils of the intellectual order were the most threatening. The wisdom of his restoration of Scholastic Philosophy and Theology to the place of honor in Catholic institutions of learning has been amply vindicated. This phase of his noble spirit is reflected in the intellectual life of our University.

"Learning, however, was not the only weapon that he wielded against the enemies of Christ's religion. A stouter and hardier lance, a stronger and more impervious shield he found in humble and docile piety as manifested by devotion to the Blessed Virgin. In surveying the vast field of approved devotions to the Queen of Heaven he discovered none better fitted to effect his purposes than the Rosary. 'This devotion,' he declares in his Encyclical of September 1, 1883, 'so great and so full of trust to the august Queen of Heaven, has always shone forth with greater brilliancy whenever the violence of widespread heresies, or a deluge of moral corruption, or the attacks of powerful enemies, seemed to endanger the militant Church of God.' To counteract the effect of widespread heresis, to stem the tide of moral corruption, to nullify the attacks of powerful enemies of the Church Militant, he consecrated the month of October to the Devotion of the Rosary. Each day during this month in all the churches and public oratories of the world where possible, he decreed and ordered the recitation of at least five decades of the Rosary, with the Litany of the Blessed Virgin, and later was added the prayer of St. Joseph, to be recited in the presence of the Blessed Sacrament exposed to the worship of the faithful.

"The University has entered heartily into the intellectual features of the great Pontiff's program. In promoting the devotion of the Rosary during this month, it is endeavoring to enter more fully and effectively into the devotional phase of that program so as to merit the powerful help of the Mother of God.

"Heresies are rampant and more subtle than ever. The deluge of moral corruption is ever rising to a higher and more threatening level, more powerful enemies are bitterly attacking the Church Militant. More necessary than ever, therefore, is it that we seize upon and put into execution the whole program of the Founder of the University and with humble hearts and docile minds invoke the intercession of the Queen of the Rosary.

"With characteristic kindliness of thought and courtesy the Rt. Rev. Rector of the University has invited the sons of the Founder of the Rosary to conduct these October devotions in this National Shrine of the Mother of God. This evening we inaugurate these devotions to which the whole personnel of the University is heartily invited. We begin then with the earnest prayer that the intercession of the Blessed Virgin will be enlisted for the salvation of mankind,

for the further propagation of Christ's religion, for the blessing of God on this institution, its teachers and its students."

The program of sermons during October, 1926, was as follows:

LIST OF SERMONS, DATES, PREACHERS

Date	*Subject*	*Preacher*
Friday, October 1	Month of October	Fr. E. G. Fitzgerald, O.P.
Saturday, October 2	Name of Rosary	Fr. E. G. Fitzgerald, O.P.
Sunday, October 3	Origin of Rosary	Fr. Dominic McShane, O.P.
Monday, October 4	Power of Rosary	Fr. Dominic McShane, O.P.
Tuesday, October 5	Indulgences of Rosary	Fr. Ignatius Smith, O.P.
Wednesday, October 6	Dominican Indulgences	Fr. Ignatius Smith, O.P.
Thursday, October 7	Vocal Prayer	Fr. J. W. Owens, O.P.
Friday, October 8	Meditation	Fr. J. W. Owens, O.P.
Saturday, October 9	Sign of Cross	Fr. J. S. Considine, O.P.
Sunday, October 10	Apostles Creed	Fr. Celestine Daly, O.P.
Monday, October 11	Glory Be to Father	Fr. John Welsh, O.P.
Tuesday, October 12	Our Father	Fr. G. B. Stratemeier, O.P.
Wednesday, October 13	Hail Mary	Fr. Leonard Callahan, O.P.
Thursday, October 14	Holy Mary	Fr. Basil Saylor, O.P.
Friday, October 15	Annunciation	Fr. John McGovern, O.P.
Saturday, October 16	Visitation	Fr. Charles Gainer, O.P.
Sunday, October 17	Nativity	Fr. Richard King, O.P.
Monday, October 18	Presentation	Fr. Albert Drexelius, O.P.
Tuesday, October 19	Finding in Temple	Fr. Anthony Foley, O.P.
Wednesday, October 20	Agony in Garden	Fr. George Kinsella, O.P.
Thursday, October 21	Scourging	Fr. Basil Sheehan, O.P.
Friday, October 22	Crowning with Thorns	Fr. Andrew Nowlen, O.P.
Saturday, October 23	Carry of Cross	Fr. Gerald Corbett, O.P.
Sunday, October 24	Crucifixion	Fr. Martin Shea, O.P.
Monday, October 25	Resurrection	Fr. William Roach, O.P.
Tuesday, October 26	Ascension	Fr. Christopher Perrotta, O.P.
Wednesday, October 27	Descent of Holy Ghost	Fr. Phillip Archdeacon, O.P.
Thursday, October 28	Assumption	Fr. Edmund Rocks, O.P.
Friday, October 29	Coronation	Fr. Henry Barthelemy, O.P.
Saturday, October 30	Prayer to St. Joseph	Fr. Sebastain Gillespie, O.P.
Sunday, October 31	Confraternity of Rosary	Fr. Ignatius Smith, O.P.

THE OCTOBER DEVOTIONS, 1927

For two successive years the Dominican Fathers, under the leadership of Rev. Ignatius Smith, O.P., prior of the Dominican House of Studies, took charge of the October devotions during "The Month of the Holy Rosary," this being the special devotion of this order. The program carried out in October, 1927, was as follows:

Order of Devotions:

1. 7:30—Sermon (10 minutes).
2. 7:40—Recitation of Rosary, Litany and Prayer.
3. 7:50—Benediction of the Most Blessed Sacrament.

SERMONS

Date	*Preacher*	*Subject*
October 1	Fr. Ignatius Smith	October the Month of Rosary
October 2	Fr. Ignatius Smith	The Feast of the Rosary
October 3	Fr. E. G. Fitzgerald	The Origin of the Rosary
October 4	Fr. E. G. Fitzgerald	The Indulgences of Rosary
October 5	Fr. Dominic McShane	The Power of the Rosary
October 6	Fr. Dominic McShane	The Victories of Rosary
October 7	Fr. J. S. Considine	Vocal Prayer in the Rosary
October 8	Fr. John Welsh	Mental Prayer in the Rosary
October 9	Fr. Boniface Stratemeier	The Rosary and Faith (Mysteries)
October 10	Fr. Raphael Kelliher	The Rosary and Hope
October 11	Fr. Ignatius Litzinger	The Rosary and Love
October 12	Fr. Sylvester Feltrop	The Our Father
October 13	Fr. Brendan Connolly	The Hail Mary
October 14	Fr. Pius McEvoy	The Glory Be to the Father
October 15	Fr. Athnasius McLaughlin	The Hail Holy Queen
October 16	Fr. Cyprian Meehan	The Annunciation
October 17	Fr. Urban Bergkamp	The Visitation
October 18	Fr. Arthur Kelly	The Nativity
October 19	Fr. Stanislaus Kennedy	The Presentation
October 20	Fr. Humbert Kane	The Finding in the Temple
October 21	Fr. Luke McKenney	The Agony in the Garden
October 22	Fr. Bonaventure Morrison	The Scourging
October 23	Fr. Eugene Kavanah	The Crowning with Thorns
October 24	Fr. Alphonsus Fincel	The Carrying of the Cross
October 25	Fr. Alfred Sullivan	The Crucifixion
October 26	Fr. Theodore English	The Resurrection
October 27	Fr. Isidore Roberts	The Ascension
October 28	Fr. Walter Farrell	The Descent of the Holy Ghost
October 29	Fr. Aloysius Georges	The Assumption
October 30	Fr. Anselm McCabe	The Coronation
October 31	Fr. Ignatius Smith	The Rosary Confraternity

SODALITY UNION DEMONSTRATION, 1926

On Sunday afternoon, May 9, 1926, the Semi-Annual Demonstration of the Washington Sodality Union was held in the Crypt of the Shrine, His Grace, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, presiding in the sanctuary, where the Rector of the University, the Rt. Rev. Thomas J. Shahan, D.D., was also present, together with a large number of visiting monsignori and other clergy. Over three thousand members of the Washington sodalities attended the Demonstration, the whole service presenting in tangible form the place the Shrine is increasingly coming to occupy in the religious life of Catholics. The program was as follows:

Mother Dear, O Pray for Me.....By the Choir and Congregation
Sermon.....Reverend Dr. George Johnson
Regina Coeli Jubila (3 voices).....16th Century
Magnificat (3 voices).....Leo P. Manzetti
Benediction of the Blessed Sacrament.....Rt. Rev. Thos. J. Shahan

Mrs. Mary Horan of Pittsburgh, National President of the Ladies' Auxiliary of the Ancient Order of Hibernians, presenting Bishop Shahan with a check for $10,000 in payment for the Altar of St. Brigid of Ireland in the Crypt of the National Shrine of the Immaculate Conception.

O Salutaris (4 voices) ..... Perosie
Ave Maria (2 voices) ..... Plain Chant
Holy God, We Praise Thy Name ..... By the Choir and Congregation

The sermon, preached by the Rev. Dr. George W. Johnson, Ph.D., Associate Professor of Education in the University, was among the most forceful and eloquent tributes to Our Lady yet delivered in the Shrine. Fathers and students of the Sulpician Seminary assisted toward making the Demonstration a success. The music was rendered by the Seminarians' Choir under the direction of Mr. Raymond La Fontaine.

DEDICATION OF ST. BRIGID'S CHAPEL

The Chapel of St. Brigid, gift of the Ladies' Auxiliary of the Ancient Order of Hibernians, was dedicated with a Pontifical Mass on September 24, 1927, the feast of Our Lady of Mercy. At 3 p. m. the check for $10,000 was formally presented by Mrs. Mary T. Horan, of Pittsburgh, the national president. Other officers of the order who participated in the ceremony were:

Past National President, Mrs. Anna Ruddy, Mrs. Ellen Ryan Jolly, LL.D.; Mrs. Mary McWhorter and Mrs. Adelia Christy; Vice-President, Mrs. Ellen T. Conroy, St. Paul, Minn.; Canadian Vice-President, Mrs. Katie Callahan, Montreal; Secretary, Mrs. Mary Martin Silk, Spencer, Mass.; Secretary-Treasurer of National Funeral Benefit Fund, Mrs. Adelia Christy, Cleveland, Ohio; Treasurer, Miss Alice E. Ratigan, Detroit, Mich.; National Chairman of Irish History, Miss Jeanette McDevitt, San Francisco, Calif.; and the National Directors, Mrs. Jennie Brennan, Jersey City, and Mrs. Mary Crean, New Britain, Conn.

Sir Knight Patrick J. Haltigan, reading clerk of the National House of Representatives, a veteran Hibernian organizer and for a long time editor of *The Hibernian*, was master of ceremonies.

A large delegation of Pittsburgh women, who are members of the National Council of Catholic Women, under the leadership of Mrs. T. M. Molamphy, participated in the ceremonies. The chalice used at the Mass was one presented to the Shrine in 1921 by the Catholic Women's League of Pittsburgh, now a unit of the National Council of Catholic Women.

Bishop Shahan delivered the following discourse:

Dear Ladies' Auxiliary of the Ancient Order of Hibernians:

In the name of Our Blessed Mother, I welcome you to her holy temple, the National Shrine of the Immaculate Conception. You represent all parts of our beloved country, but you represent also the Catholic faith of the Irish race and its immemorial devotion to Jesus Christ, His holy church, and the Successor of Peter.

Amid the changes that, like the tides of ocean, go on forever about us, the children of St. Patrick have clung to these essentials of the Christian religion, and can rightly boast that they have kept the faith which he delivered to them fifteen centuries ago. Among the peoples and races of our day none

has such a record of fidelity to a spiritual cause, and none has suffered so much for its religious convictions.

Now this is unique in human history and it is natural to ask the record of such unswerving loyalty. From the earliest days of her conversion to Christ the Irish race has attributed its peculiar steadfastness in the religion of Christ to its earliest apostle St. Patrick, but also to St. Brigid, the intimate friend and counsellor of St. Patrick and the spiritual mother of the countless Irish maidens who in every age have followed in her footsteps. In due time they have blessed the whole world by their virtues, their sacrifices, and that high religious idealism which even in our own day sends them to the ends of the world for the glory of God and the service of Catholicism, across every sea, to the heart of Africa and of Asia, and to every part of the New World. If St. Patrick planted the Catholic faith in the hearts of the men of Ireland so securely that it has never wavered in so many centuries, St. Brigid in turn so impressed the women of Ireland that they have never yielded to their brothers in the love of Jesus Christ and their readiness to obey His precepts and follow His counsels. Through the shadows of our ancient history Brigid appears to us as a woman of wise counsel, good sense, and fine character. While she lived the image of Patrick was reflected in her mind and her heart, and for many centuries the bishops of Ireland, whenever they met, paid loving tribute to the memory of the great Abbess of Kildare. We are told that she greatly loved music and the arts, beautiful books and richly illuminated manuscripts.

Her own Book of the Gospels, the loveliest work that a human hand ever penned, was preserved at Kildare until the sixteenth century, when it disappeared, leaving us only the Book of Kells to measure the loss then sustained by the fine arts. Her name is stamped irrevocably on countless sites and objects on churches and chapels and oratories without number, not only in Ireland but in Scotland and England, even in Iceland and Greenland. In modern times it has traveled to the ends of the world, as closely united to the name of Patrick as both saints were united while living in the love and the service of Jesus Christ. Eventually the Irish conscience called her the "Mary of the Gael," a truly wonderful tribute paid to no other woman in history, but richly deserved by reason of her fidelity to the teachings of the Gospel, by the sanctity of her life, and by the power of her example at all times on the women of Ireland. It is quite natural, therefore, that in this great sanctuary of Our Blessed Mother there should be some memorial of St. Brigid, and equally natural that it should be the gift of women in whose veins flows the same warm Irish blood. It is natural also that this chapel should be a beautiful and durable work of art, since Brigid was herself, in heart, taste and skill, the first of that long line of Irish artists to whom we owe the many beautiful objects that fill the museums of Dublin and to which the artistic sense of Europe has more than once turned for light and inspiration. The lovely chapel in particular is one of ten that represent here the faith in Jesus Christ of the earliest Christian women, a faith that they sealed with their blood. They surround the high altar as

Group of those at the dedication of Chapel of St. Brigid of Ireland (left to right): Mrs. Anna Malia Ruddy, of Scranton, Pa., past national president; Mr. P. J. Haltigan, former editor of *The Hibernian*, now reading clerk, National House of Representatives; Mrs. Ellen Conroy, St. Paul, Minn., vice-president; Mrs. Mary Horan, Pittsburgh, Pa., national president; Father McKenna, Director of the Shrine; Miss Ella Loraine Dorsey, the author, of Washington, D. C.; Dr. Ellen Ryan Jolly, Pawtucket, R. I., who secured erection of "Nuns of the Battlefield" monument; William Fitzgerald, and his father, Edward Fitzgerald, Philadelphia, national treasurer of the Ancient Order of Hibernians.

cowitnesses with His Blessed Mother of the divinity of Christ. One one side there are Agnes and Agatha, Cecelia, Anatasia, Perpetua and Felicitas. On the other there are Catherine and Margaret, Lucy and Susanna. St. Brigid belongs among them by her martyrdom of self, by her courageous assertion of the divinity of Jesus Christ, and by the self-sacrifice of her spiritual daughters the world over. All these courageous and saintly women look toward the splendid high altar dedicated to the Blessed Virgin of the Catacombs, as to the Queen of Martyrs, and decorated with the statues of the Apostles as the original and foremost witnesses of the divinity of Jesus Christ. In this holy assembly the Mary of the Gael finds a warm welcome, and a cordial recognition of the service that her perfect example and her hallowed name have furnished to the Gospel of Jesus Christ, wherever and whenever men have admitted its transcendent power and charm. Finally, it may be said that Brigid is here among the most famous martyrs as the accepted representative of that unparalleled martyrdom to which Ireland was unjustly doomed for many long decades of modern times, and which she bore with a Christian patience that eventually overcame her oppressors and shamed them into admiration. One word more. St. Brigid is universally accepted as the human source and representative of that sweet virtue of purity which has always been the distinguishing characteristic of the women of Irish race. By right is she here as the spokesman and model of this wonderful virtue, the protection and guarantee of family happiness, and on which rests to no small extent our civilization. In this respect civilization is indeed threatened today by the almost total collapse of parental authority, the unchecked license of animal desire, the decaying restraint of evil and destructive passions, the malign influence of the pictorial arts and the press, above all by the victorious philosophy of materialism that impudently justifies the terrible shipwreck of the moral life at which our society is assisting.

St. Brigid stands today as of old for the saving virtue of Christian purity that long ago overcome the bad old world of paganism, its arrogant empire of the flesh, its cruel pride of life, its profound corruption of the eye and its idolatry of the senses. Yes, we need St. Brigid and her holy life of self-respect and self-control, her flight to the Cross of Christ and His sacred wounds, her veneration of the Mother of Sorrows, and her vision of the open grave and the judgment beyond. We need the great Irish woman who learned from St. Patrick the true nature and uses of the body; also the high, the supreme, dignity and destiny of the soul. We need the strong, good, sensible woman who earned the lasting esteem of the strongest men of her race, and in her gentle way won them to respect of the divine law, the stern sacrifice of fierce passion, and the approval of the highest Christian life. We need very badly all that she stands for in that Christian life, and we rejoice that in the National Shrine of the Immaculate Conception her memorial altar and chapel will be forever eloquent of the incalculable service she rendered to a people noble by nature and through them to all mankind.

MIDNIGHT MASS ON CHRISTMAS EVE

The first Midnight Mass ever celebrated in the National Shrine was sung in the Crypt on Christmas Eve, 1926. This also set a new record for simultaneous celebration of Masses in any Catholic edifice in America, for the Unbloody Sacrifice was reenacted in Masses said simultaneously on the main altar and the altars radiating from it in the 15 chapels, and each of these 16 altars was used for other Masses continuously from midnight until noon.

Right Rev. Thomas J. Shahan, rector of the University, was celebrant at the midnight Mass and preached the sermon. A special Christmas musical program was given. Those saying Masses at the 15 chapel altars included Mgr. Edward A. Pace, Mgr. George A. Dougherty, Mgr. Phillip Bernardini, and Mgr. Hugh T. Henry. The professor-clergymen who are teachers in the University included Dr. C. J. Connelly, Dr. Francesco Lucidi, Dr. Timothy McCarthy, and Dr. Bernard A. McKenna.

High Mass was celebrated at the main altar in the Crypt at 10 o'clock, with Dr. McKenna as celebrant, and the Marist choir furnishing the musical program.

At 3 o'clock in the afternoon there was benediction, with the children from St. Vincent's Orphan Asylum as a choir. At 7:30 o'clock the Rosary was said and Christmas carols were sung.

Those who said Mass during the day are members of various religious orders, the Claretian Fathers, the Carmelites, the Sulpicians, the Brazilian, the Dominicans, the Maryknolls, the last being the priesthood that has to do with the foreign mission field. The nationalities represented included Spanish, French, English, Irish, Canadian, Lithuanian, Italian, Polish, Portuguese and German.

NOVENA FOR FEAST OF ST. PAUL

The conversion of America to the Faith ought to be the desire of every loyal Catholic, for as we wish our country well, we must naturally wish it to enjoy, as we do, the fulness of religious truth. It was to hasten the conversion of America that the first religious community of priests founded in this country was established. The Paulist Fathers, as they are popularly called, organized first in New York in 1858, and now spread all over the country, have devoted their lives to the noble task of breaking down prejudice and enlightening all non-Catholics as to the true teachings of our holy religion. Their missions and lectures, their pamphlets and books, their radio WLWL, *The Missionary* and *The Catholic World* have broadcast the faith to educated and simple.

In all this they are carrying on the example of their patron, the great Apostle of the Gentiles, the greatest missionary the world has ever known. Every year in preparation for the feast which commemorates his conversion—the only event of this kind celebrated in the liturgy of Holy Church—the Paulist Fathers celebrate a novena to implore the great saint's prayers, and to win the cooperation of other souls in the great missionary activity to which their community is dedicated.

It was fitting, then, that the public celebration of this novena should be held in 1927 in the National Shrine of the Immaculate Conception, for the Paulists were the first religious society to establish themselves at the University and have always been its ardent supporter. St. Paul is the patron of every school of theology, and Mary Immaculate is the special Patroness of America. Was it not appropriate, then, that religious exercises should be placed under their joint protection to bring about this end so dear to both their hearts?

The service took place daily at 5 p. m., and consisted of a sermon, litany, prayers for the Catholic Unity Octave and Benediction of the Most Blessed Sacrament, ending with the papal hymn. The ceremonies and music were rendered by the Paulist students, and the sermons were given by the Superior of St. Paul's College. Father Lyons based all his talks upon the marvelous effects of divine grace in the soul of this "vessel of election" and pictured the astounding spread of Christianity resulting from cooperation with grace. He pleaded for more sympathy with the difficulties which non-Catholics feel; difficulties which could be solved were Catholics themselves a little more enlightened, a little more sympathetic, a little more communicative. He urged the spread of pamphlets and books and generous cooperation with all those who are devoting their lives to securing religious unity. Were it possible, he would have enrolled all our twenty million Catholics in the Paulist League, that society of laymen and laywomen who help in various ways the work of the Paulist missionaries. He begged, above all, for prayers which alone can touch and convert hearts and which alone can stimulate vocation to the Apostolic priesthood.

VESPER SERVICE OF KNIGHTS OF COLUMBUS

One of the most imposing ceremonies at the National Shrine of the Immaculate Conception was the annual Pontifical Vesper Services of the District of Columbia chapter of the Knights of Columbus in January, 1927. The celebrant was the Rt. Rev. Thomas J. Shahan, rector of the Catholic University, assisted by Rev. Michael J. Riordan, deacon, Rev. Thomas E. McGuigan, sub-deacon, and Rt. Rev. Msgr. George Dougherty, vice-rector of the University, as assistant priest.

The sermon was preached by the Rev. Thomas F. Coakley, of Pittsburgh, and was an earnest appeal to a greater devotion to Christ and obedience to the Church as the only way to stem the growing tide of lawlessness, hatred, idleness and inordinate pursuit of pleasure.

The ceremonies were attended by approximately 1,500 Knights and guests, amongst whom were Sir Esme Howard, British ambassador, and many members of Congress.

The music impressed greatly all those in attendance.

The arrangements for the services were under Mr. James D. Bligh, chairman of the Washington Chapter, and Rev. J. V. Buckley, chaplain of the chapter.

CHILDREN'S MAY DAY CARNIVAL

It was indeed a happy thought of His Grace, the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, together with Right Rev. Thomas J. Shahan, D.D., Rector of the University, to suggest a special May Day celebration for the children of the parochial schools of the District of Columbia, which was held all day Saturday, May 15, 1926, on the grounds of the Catholic University. More than five thousand children, ranging from those in the lower grades to seniors in high school, took part in the various exercises of the day—the whole making a beautiful flash-back to Catholic days when May Day games of this sort were common in the different European countries.

The day was begun by Holy Mass, celebrated in the open air, upon an altar, which was placed just outside the main doors of the Crypt, after which Benediction of the Blessed Sacrament was given. Rev. John K. Barrett, archdiocesan superintendent of schools, was the celebrant of the Mass. Solemn Benediction immediately followed, Bishop Shahan being the celebrant. Rev. Dr. Bernard A. McKenna was deacon and Rev. Joseph V. Buckley was subdeacon. His Grace, Archbishop Curley, together with the Rt. Rev. Thomas A. Shahan, D.D., Rector of the Catholic University, were among the large numbers of clergy and other distinguished visitors who were present to enjoy the merry-making of the little folks. The afternoon was given over to a varied program of field sports in the University Stadium, which were continued till 5 o'clock. These May Day games are to be an annual event in the university year, and it is a beautiful token of the continued interest of His Grace in the University and the Shrine, that at his suggestion this very effective and happy means was taken of binding together in yet new bonds, the schools of his diocese, the Catholic University, and the National Shrine. Special thanks are due to Rev. Dr. Paul A. Furfey and to his large corps of assistants, for their untiring effort in making this event such a great success.

Coming from all sections of the District, attended by Sisters from the schools, or by priests who had left parochial cares for the day, the children gathered for the Mass at 10 o'clock. To one who listened from afar to the soft chanting of the hymns in praise of Mary, and to the ancient Latin of the Benediction hymns, the whole spectacle was indeed reminiscent of Lourdes, of Loretto, of Ephesus or of some of the other great centers of devotion where Mary was honored a thousand years before the ship of Columbus touched the shores of the New World.

Not only were the 5,000 children all present for the Mass, but each and every one of them passed through the National Shrine itself, finding their own way through the great apses; lifting their faces to the golden ceiling encrusted in ceramic with sacred word and story; lingering in the House of Nazareth; kneeling for a small, silent prayer before the beautiful painting of Our Lady of Washington. With all these children present, the boys in their fresh blouses, the little girls in their vari-colored dresses, it was as if some spring wind had this May Day blown thousands of flowers into our Lady's Shrine, a storm of

youthful voices, a wave of blossoming childhood right up to the very steps of the altar itself.

These May Day games in 1926 and 1927, attended by so many thousands of children, have already been productive of an awakened interest, of a freshly renewed love of Our Lady in many unsuspected quarters. Since that day there have been visits, not a few, by any means, of groups of children, of Sisters, of members of the reverend clergy, who have found their way back to the University and the Shrine to pray for their needs, to manifest a lively interest in the great work there being carried forward, in noting the magnificent proportions the Shrine is assuming, in joining their own fresh and living streams of devotion to the Mother of God with those that flow into the Crypt as toward a center from all sections of America.

DETROIT PILGRIMAGE IN APRIL, 1927

The Detroit Pilgrimage was a grand success. The more than sixty people who came to Washington from Detroit expressed themselves as greatly pleased and doubly surprised. They had before coming no conception of the beauty of the surroundings and the grandeur of the Crypt. Their stay in Washington gave them a splendid opportunity of seeing the great public buildings—the Capitol, the Library, the White House, etc.—but what remained with them as an indelible memory was their devotion in the Crypt of the National Shrine.

A solemn Mass by Rev. Dr. McKenna had been arranged for them on the day of their arrival, Sunday, April 8, for 9 o'clock, but as the train was late they only got to the Crypt at the Gospel of the Mass, but in time to witness the beautiful ceremonies of the Liturgy and to hear the choir of 165 students sing the Mass.

However, precautions had been taken for the delay of the train, and a low Mass was said by Rev. Fr. Quigley, at which they attended and after which Bishop Shahan addressed them and explained the meaning of the Crypt.

In the afternoon of the same day, they returned to the Crypt for Vespers and Benediction. On the following evening they again returned to the Crypt, where they assisted at Benediction of the Most Blessed Sacrament and sang the hymns. They spent nearly an hour more in examining in detail every nook and corner of the Crypt, especially the ceramic work of the ceiling of the three apses, the donation of the Detroit Chapter of the Salve Regina.

But the climax of the pilgrimage came when, on the morning of departure, April 13, the Detroit members came to the Crypt to assist at the Holy Sacrifice of the Mass and to receive Our Divine Lord in the Sacrament of His Love.

Those attending the pilgrimage, accompanied by F. H. Black, Detroit, Mich., were:

Miss Margaret Murphy, who has been an ardent worker for the Shrine for more than a decade and promoter of the pilgrimage; Mrs. John H. Sullivan, then president; Mrs. John A. Sarb, Mrs. James M. Coyne, Mrs. Elizabeth A. Grunnell, Miss Angeline Krantz, Mrs.

The Apostolic Delegate, Bishops and priests who assisted at Mass on the seventh anniversary celebration of the National Council of Catholic Women. From left to right: Father McKenna, Very Rev. William Kerby, Monsignor George A. Dougherty, Monsignor James Ryan, Rev. Dr. Edward Gulgan, Very Rev. Father Lyons, Bishop Shahan, Bishop McAuliffe, His Excellency Pietro Fumasoni-Biondi, Very Rev. John A. Ryan and Monsignor Edward A. Pace.

Antoine Labadie, Miss Ellen McMurdie, Miss Eva Wall, Mrs. Jas. Flynn, Mrs. L. J. Feltes, Nellie Trahey, Minnie Hogan, Nellie Murphy, Mrs. J. B. Stackpoole, Mrs. G. C. Starrs, Mary Gertrud Starrs, Mrs. L. A. Schafer, Miss Margaret O'Rorke, Mrs. B. F. Lamb, Mrs. Emily Rouls, Mrs. P. C. Stebbens, Miss Lulu Cramer, Miss Rose Rieden, Miss Helen M. Kinnucan, Miss Mary Walker, Miss Margareth W. Lynch, Mrs. Annette C. Le Veque, Katherine V. Dwyer, Amy V. Ludwig, Eleanor M. Kunze, Mrs. Edith Wimms, Frances R. German, Mrs. Elizabeth Grant, Mary W. Hoenan, Ida J. Ulrich, Emma Otto, Mrs. Geo. Giasson, Mrs. M. L. Beaubien, Mrs. Thos. Maloney, Mrs. Hubert Kern, Mrs. M. E. Houran, Loucile Houran, Mr. and Mrs. Louis F. Okland, Nan H. Connell, Ella H. Schlindler, Ada Curnow, Mrs. Elizabeth A. Kennedy, Gertrude E. Kennedy, Mrs. John F. Harrigan, Mrs. William H. Kolbe.

FIRST CLASS OF FIRST COMMUNICANTS

One of the most colorful and impressive ceremonies that has yet occurred in the Crypt was on Sunday, May 1, 1927, when a class of more than 125 children from the Dr. Thomas Shields Memorial School, the model parochial school of St. Anthony's Parish, Brookland, under the supervision of the Dominican Sisters, received their First Holy Communion.

More than 2,000 persons filled the Crypt as these devout First Communicants marched in solemn procession to the "Mary Memorial" altar to receive the sacrament of Divine Love.

Rev. Dr. George Johnson, then acting pactor of St. Anthony's Parish, and one of the outstanding educators at Catholic University, the Sisters College and Trinity College, who is especially devoted to the religious instruction of the children, celebrated the High Mass and administered communion to the children. One little girl who was sick and could not receive communion that morning was taken specially to the Crypt later and given Holy Communion by Dr. Johnson.

Bishop Thomas J. Shahan, rector of Catholic University, attended the Mass and later presented each child with a white prayer book. Rev. Bernard A. McKenna, director of the Shrine, gave each of the first communicants a rosary. The choir that sang the Mass was composed of other children from St. Anthony's School.

The children in this class who had the distinction of being the First Communicants in the Shrine are: Jerry O'Leary, Jr., Waldemar Behrendt, Norah Byrnes, Anna Chisan, Bernadette Clavelaux, Carlisle Cooley, Margaret Mary Dempsey, Aloysius Fennell, Harry Paul Gallogly, John Gatti, Thomas Hayes, Virginia Marie Hines, Daniel Hurson, Rosilyn Klosky, Marilyn Klosky, George Krogmann, Edward Krug, Francis Li Calzi, John Maier, Florence McGinniss, Charles McMahon, Althea Cooley, Frances Fisher, William Boggs, Frederick de Sloover, Mary Reidy, Hunter Ross, Teresa Liccini, Frances Breen, Raymond Breen, Robert Salb, Agnes Crane, Billy Collins, Anna Martha Galbraith, Joseph Restifo, Evelyn Jones, Margaret Weeks, Francis O'Brien, Charles Brynes,

Beatrice Hines, Kathleen Jones, Rita Middleton, Emily Kennedy, Joseph Pope, Charlotte Mataji, Francis McDonald, Mary Callahan, James Flannery, Betty Peake, Helen Louise Simmons, Agnes Gatti, Charles Lansdale, Jerome du Busky, Joseph Francella, Mary Hynes, Dorothy Brown, Eleanor Shafer, Dorothy Peake, Rose Gatti, Francis Ludwig, Ellen McMahon, Marie Elizabeth Pettey, Florence Roach, Moira Rogers, Anna May Schaben, Clifton Wilson, Lois Murray, James Breen, Margaret Brennan, Hyde Burch, Preston Cox, Rosemary Fitzpatrick, Edwina George, Robert Harrison, Justin Harrison, Thomas Holden, Thomas Horstkamp, John Lansdale, Elizabeth McGettigen, Frances MacLachlan, Theodore Merkle, Lloyd Miller, Mary Louise Neunier, John Quigley, Harold Quinn, Margaret Quinn, Elizabeth Shea, Francis Smith, John Sullivan, Charles Thomas, James Weeks, Bernard Connolly, Nancy Conley, Felix Smith, Mary Jarboe, Kathleen Mayhew, Anna Marie Walsh, Richard Hayden, Blanche Beckert, Barton Betts, Jack Carter, Joseph Drayley, Eugene Drayley, Yvonne Finn, Evelyn Gillis, Eugene Gorrell, Lillian O'Brecht, Joseph Quirk, William Scullen, Clarence Sartain, Rose Ofenstein, Lewis West, William Quinn, Theresa Pampillonia, Eileen Zerega, Nan Zerega, Juanita Gorham, Betty Gorham, Robert Dougherty, Frank Schultz, Rose Gatti, Virginia Davis, Francis Constantino, Anna Burke, Joseph Li Calzi, Theresa Maulding, Rose Ellen Dobbin.

HOLY NAME THRONG ASTOUNDED

At the opening of the Holy Name convention, Mass was said in the Crypt by Bishop Shahan. This inaugurated a new phase of the work, as tens of thousands of visitors saw and realized for the first time the vast proportions and the magnificent scale on which the structure is being erected.

PILGRIMAGES OF CHILDREN OF MARY

The young ladies of St. Catherine's Normal Institute, Baltimore, Md., together with four Sisters of Holy Cross, visited the Crypt of the National Shrine on Friday, May 29, 1926. Arriving before noon, they had an opportunity of examining the marble ceramics, columns, altars and ceiling of the Crypt, whilst the Rev. Dr. Bernard A. McKenna explained their symbolism.

On May 8, Father McKenna had given the address at the Jubilee Exercises and the following morning had said Mass and enrolled the senior students as Children of Mary. It was these "Our first" Children of Mary, who visited the Shrine and saw, to their astonishment, much more than had been told them.

This visit was the first of such a nature as the pilgrimage to the Shrine was made with the purpose of strengthening the resolutions made when becoming Children of Mary, and of praying in this great church now being built in her honor. These young ladies, more than fifty in number, will long remember their visit to the National Shrine and the surrounding buildings of the Catholic University.

The 1927 class from the same institute desired not only to be affiliated with the National Shrine of the Immaculate Conception, but to be actually received into the Sodality in the Crypt itself and at the altar of Archbishop Carroll, the

first Bishop of the United States. Not merely were they received into the Sodality as Children of Mary, but it was their desire also to make a full day's retreat in the Shrine. This they did under the spiritual direction of the Rev. Dr. McKenna, of the National Shrine. As the young ladies were returning to the Crypt for their last exercise, the Japanese Consul from the Japanese Legation, together with his wife and children, happened to visit the Shrine, and upon learning that those present were members of the Sodality of the Children of Mary, the wife of the Consul said: "I also am a Child of Mary. I was received into the Children of Mary Sodality in Japan when I was a little girl." Later we learned that this lady, Mrs. Marie Louise Sajo, is a member of one of the oldest Catholic families in Japan.

The young ladies who were received into the Sodality of the Children of Mary were very happy on this occasion and expressed their wish to return frequently to the National Shrine of our Blessed Lady.

SHRINE OF GUADALUPE DEVOTIONS

During the period that the Catholics of Mexico are by civil decree and the force of political power ruthlessly deprived of the comforts of their religious practices and devotions, special services are being held regularly in the Shrine in their behalf with the intention that all the graces resulting shall revert to those now suffering from the un-American principle of domination of State over Church.

There could be no more fitting place for such devotions than in the Capital City of the first great nation to declare for absolute separation of the affairs of Church and State, leaving each individual to worship according to the dictates of his own heart and conscience.

These devotions are conducted each Monday night, and it is illustrative of the spirit of American Catholics that from all parts of the United States letters have flowed into the Shrine bringing word that scores of religious organizations, confraternities and sodalities, groups and individuals are joining their prayers with those offered up at these special services in behalf of Mexican Catholics.

Most fittingly a Shrine of Guadalupe has been set up and decorated in the sub-basement, at which these devotions are held.

Guadalupe is strictly the name of a picture but was extended to the church containing the picture and to the town that grew up around.

The word is Spanish-Arabic, but in Mexico it may represent certain Aztec sounds. The place styled Guadalupe Hidalgo since 1822, as in our 1848 treaty, is 3 miles northeast of Mexico City.

Pilgrimages have been made to this shrine almost uninterruptedly since 1531–32. In the latter year there was a shrine at the foot of Zepeyac Hill which served for ninety years, and still in part forms the parochial sacristy. In 1622 a rich shrine was erected, a new one, much richer in 1709. Other structures of the eighteenth century connected with it are a parish church, a convent and church for Capuchin nuns, a well chapel and a Hill Chapel. About 1750 the shrine got the title of collegiate, a canonary and choir service being established. It was

aggregated to St. John Lateran in 1754, and finally in 1904 it was created a basilica. The presiding ecclesiastic is called abbot. The greatest recent change in the shrine itself has been its complete interior renovation in gorgeous Byzantine, presenting a striking illustration of Guadalupan history.

The picture really constitutes Guadalupe. It makes the Shrine. It occasions the devotion. It is taken as representing the Immaculate Conception, being the lone picture of the woman with sun, moon and star accompaniments of the great apocaliptic sing, and in addition a supporting angel under the crescent. Its tradition is, as the new Breviary lessons declare, long standing and constant. Oral and written, Indian and Spanish, the account is unwavering. To a neophite, fifty-five years old, named Juan Diego, who was hurrying down Zepeyac Hill to hear Mass in Mexico City on Saturday, 9 December, 1531, the Blessed Virgin appeared and sent him to Bishop Zurmarraga to have a temple built where she stood. She was at the same place that evening and Sunday evening to get the Bishop's answer.

INTENTIONS IN ALL SHRINE DEVOTIONS

The patriarch of the National Shrine, Rev. J. J. M. Aboulin, C.S.B., who first suggested the building of this great national church in honor of the Immaculate Conception, and who at the age of 92 is praying most earnestly for a generous flow of funds so that work may progress rapidly on carrying out all the wonderful symbolism designed, compiled the following list of intentions that are remembered in all the religious exercises in the Shrine:

1. The Bishops and Clergy; clerical vocations.
2. Religious and religious vocations.
3. Schools of all grades and names, teachers.
4. Sick, sorrowing and afflicted of every description; the poor.
5. Hospitals, the medical profession, nurses.
6. The family, good marriages, the observance of God's laws in marriage life, peace in the home, Christian education of and vigilance over the children, reservation from divorce.
7. National interests: conscientious elections, good government and administration.
8. Social interests: the relation between capital and labor, welfare of workingmen.
9. The judiciary and legal professions, prisoners, reformatories.
10. Commerce, industry, economical interests.
11. The police, the firemen and all who protect the life and property of the people.
12. The army, the navy, the aviation.
13. The press: the diffusion of Catholic publications, the foundation of Catholic dailies.
14. Orphans, orphan asylums, houses of the Good Shepherd and the like, the preservation of youth.
15. Conversions of sinners and non-Catholics.

Arrival of the Foundation Stone. Standing before it are, left to right, Monsignor Dougherty, Vice-Rector of the University; Rev. Dr. Bernard A. McKenna, Director of The Shrine; Bishop Shahan, Rector of the University; and Monsignor Philip Bernadini, Professor of Canon Law at the Catholic University.

16. Catholic societies of every name and purpose.
17. The souls in purgatory.

IMPORTANT RELIGIOUS EXERCISES IN THE CRYPT

Among the important events and large gatherings in the Crypt have been:

Ordinations of nearly 1,000 young men.

Vesper service for more than 2,500 Knights of Columbus on three occasions.

Instructions to more than 2,500 members of the Blessed Virgin Sodality.

Gathering of 5,000 parochial school children at Field Mass and May Day games.

Pontifical Mass attended by many members of the Diplomatic Corps with the Apostolic Delegate as celebrant.

Most of the high officials of the Vatican and many of the American Hierarchy have celebrated Mass in the Crypt.

Mass of the Holy Ghost said annually in the Crypt for Faculty and students of Catholic University at opening of scholastic year.

At Holy Name Celebration in Washington 123 Masses were said on the closing day. The last Mass was said by Cardinal O'Connell, personal representative of the Pope.

On Christmas morning, 1926, sixteen Masses were celebrated at 8 o'clock. The priests who said the Masses represented as many nationalities, demonstrating the catholicity or universality of the church.

NOVENAS IN THE CRYPT TO OUR MOTHER

Purification, January 25–February 2.
Our Lady of Lourdes, February 3–February 11.
Annunciation, March 17–March 25.
Mater Dolorosa, March 30–April 7.
MONTH OF OUR MOTHER, MAY 1–MAY 31.
Visitation, June 24–July 2.
Assumption, August 7–August 15.
Nativity of B. V. M., August 31–September 8.
Queen of the Rosary, October 1–October 31.
Presentation of B. V. M., November 13–November 21.
Immaculate Conception, November 30–December 8.
Christmas, December 17–December 25.

VETERAN UNIVERSITY OFFICIAL BURIED

J. Fendall Cain, for thirty-five years the auditor of the Catholic University of America, who died on October 1, 1925, at his home, "The Pines," in the University grounds where the entrance to the completed Shrine will eventually be, was buried on October 3 from the Crypt, following a High Mass of Requiem by Bishop Shahan, rector of the University.

Mr. Cain entered the employment of Bishop Keane, the first rector of the University, thirty-seven years ago before Caldwell Hall was erected, and was personally known by the hundreds of bishops and thousands of priests who have visited and studied at the University since its foundation.

He was educated by the Christian Brothers in Washington, and for forty-four years was prominently identified with the banking and financial interests of the national capital. At the time of his death, he was assistant cashier of the Commercial National Bank. His reputation as a man of the highest integrity and strict honesty won for him a great following.

He is survived by his wife and eight children, seven grandchildren, two brothers and two sisters. His eldest son, Mr. J. Harvey Cain, is at present the administration secretary of the University.

FUNERAL OF CENTENARIAN

The first funeral conducted from the Crypt of the Shrine was that of a centenarian who had taken a great interest in the progress of the work and both

financially and in prayers had given generously to the erection of the memorial church. Miss Catherine McMenomy, of Washington, D. C., who died September 25, 1926, at the age of 102, was an aunt of the Rev. Dr. Bernard A. McKenna, director of the National Shrine.

She was born in County Derry, Ireland, 1824, came to this country in 1845 and spent most of her life in Philadelphia.

This remarkable centenarian was one of thirteen children. She enjoyed excellent health during her long life, and except for blindness, retained to the end the full use of her senses.

"Aunt Kate," as she was known to all, exhibited always a rare intelligence, a quick and reliable memory and good judgment. She could recite very long poems, secular and religious, to the delight of her hearers. Her life-long devotion was the Rosary, and in the last decades of her life she was never without the beads in her hand. She loved to pray for the souls in Purgatory and for the needs of the Holy Church. The National Shrine of the Immaculate Conception was very dear to her. She longed to see the completion of its noble crypt, and was buried from it. Father McKenna sang the Requiem Mass, assisted by the Rev. M. J. Riordan, rector of Saint Martin's Church, and the Rev. F. X. Cavanaugh. Bishop Shahan, rector of the Catholic University, was present, as were also many professors and students. Bishop Shahan gave the absolution of the body and preached the sermon.

This venerable lady led always the life of a veritable saint, humble and retired, it is true, but rich before God in every Christian virtue. She lived through the greatest of all centuries since the establishment of the Catholic Church and saw many and profound transformations of the world—scientific, social, intellectual and political, but never wavered in her love of Jesus Christ and her devotion to His Holy Church.

Her interest in all the affairs of life—civil and religious—was very keen, and by the daily readings of her nieces and nephews she observed the best in our American Catholic literature and often evinced a solid grasp of difficult questions and intricate situations. Seldom, perhaps, has the intellect defied more visibly the decay of the body and the ravages of time. She passed away peacefully, with a smile on her lips, like a child falling asleep, and certainly soon joined the blessed host of angels and saints, whose company she has kept so faithfully on her long earthly pilgrimage.

REQUIEM MASS FOR UNIVERSITY STUDENT

A High Requiem Mass was sung by Rev. Dr. Cassidy at 10 a. m., on June 14, 1927, for the repose of the soul of Joseph McAndrews, of Girardville, Pa., a student of the University who died on June 13. The graduating class of the University attended the Mass in a body.

CHAPTER 23

ORDINATIONS IN THE CRYPT

ALREADY there have been nearly 1,000 ordinations in the Crypt. It is an impressive thought that though the generation that is rearing the Shrine as a place of prayer may soon be forgotten, the Living Sacrifice will still be going on, and Mary will still be standing at the altar side as she once stood by the Cross.

Since the first Mass was said in the Crypt of the Shrine, ordinations have been held regularly in the Crypt. It is a beautiful and tangible memorial to what the Shrine is accomplishing for the priesthood of the country to read the list of young men who have received the sacred orders in this holy place.

To live in a great cathedral is to live in the spirit of the ages . . . to catch its mood is to hold the secret of the eternal years. . . . How many generations of believers must have blown through the centuried arches of Cologne, of Amiens, of Chartres, of St. Peter's, Notre Dame; and how many others will spring up, flourish and fade till their walls are dreamless dust? So, too, here in the Crypt—how many millions of the faithful will stir and blow through this quiet place, worshipping the name of Mary before time be done? . . . How many pilgrimages will raise their brave whirlwinds of bright leaves . . . little gusts of wind, of prayer, of love . . . and then settle into the dust of the ages . . . to be remembered for a few years for their brightness and gayety . . . and then to be remembered no more?

Thousands will pass this way, and no man know whence they come or whither they go. Clear-eyed students, patient mothers of families, old heads upon which the snows of the years have fallen, little children. . . . But there are others who have passed and will pass this way, and receive a precious gift for all eternity; the stole is crossed on their bosoms like a cross of white fire, and they are made priests of the Most High forever. A number of times each year the visitor may descend into the Crypt and find an ordination in progress there, the white-robed throng of young men prostrate as the Litany is sung above them, or filing in long lines toward the altar where the bishop, cloaked with all the pomp of religion, waits to anoint their weak human hands so that they may be strong enough to bear the weight of God Himself lifted for the adoration of men, to make them brothers of Christ, coadjutors in the kingdom of God.

THURSDAY, JUNE 12, 1924

Ordaining Prelate: Right Rev. Thomas J. Shahan, Titular Bishop of Germanicopolis, Rector of Catholic University.

Diaconate: James William Gilrain, (Manchester); Joseph William Salmon, (Brooklyn); Michael X. Frassbrand, C. S. P.; Thomas F. Tierney, C. S. P.; Brother James Regan, O. P.

Subdiaconate: Joseph Aloysius Devaney, (Providence); Brother James Ker-

rigan, O. M. I.; Brother James Connors, O. M. I.; Brother Alban Sheehan, O. M. I.; Brother Charles Costello, O. M. I.; Brother John Donnelly, O. M. I.; Brother Vincent Kelly, O. M. I.

Porters and Lectors: James Paul Spencer, (Providence); Leo Benedict Casey, (Covington); Joseph Ferdinand Denges, (Baltimore); John Thomas Hynes, (Hartford); Raymond Gregory LaFontaine, (Hartford); James Francis Magner, (Hartford).

Tonsure: Joseph James Bannon, (Syracuse); James Marshall Campbell, (Baltimore); Albert John Forster, (Dubuque); John Ireland Gallery, (Chicago); James Joseph Hopkins, (Davenport); John Bartholomew Quinn, (Providence); James Bernard Reidy, (Peoria); Bronislaus Blase Roguszka, (Grand Rapids); Linus Michael Schrems, (Grand Rapids); Robert Edward Stoeckel, (Chicago); Francis Thomas Stack, (Detroit); Charles Henry Yingling, (Baltimore); Brother Bruce McLean, O. M. I.; Brother William Kelleher, O. M. I.; Brother George Carter, O. M. I.

Friday, June 13, 1924

Ordaining Prelate: Right Rev. Thomas J. Shahan, D. D., Titular Bishop of Germanicopolis and Rector of the Catholic University.

Deacons: Joseph Aloysius Devaney, (Providence); James William McCormick, (Helena); Leo Gorman McKenna, (Antigonish, N. S.); Brother James Kerrigan, O. M. I.; William John Doheny, C. S. C.; Donald Patrick MacGregor, C. S. C..

Exorcists and Acolytes: Edward Joseph Duffy, (Hartford); James Paul Spencer, (Providence); John Edward Brand, (Brooklyn); Walter Thomas Burns, (Albany); William Patrick Casey, (Chicago); Emil Joseph Cousineau, (Chicago); Aloysius Peter Hafner, (Detroit); Edward Joseph Kilroy, (Chicago); George Augustine Lewin, (Fall River); Martin George Phillippi, (Chicago); Bartholomew Joseph Skelly, (Hartford).

Porters and Lectors: Joseph James Bannon, (Syracuse); James Marshall Campbell, (Baltimore); Albert John Forster, (Dubuque); John Ireland Gallery, (Chicago); James Joseph Hopkins, (Davenport); John Bartholomew Quinn, (Providence); James Bernard Reidy, (Peoria); Bronislaus Blase Roguszka, (Grand Rapids); Linus Michael Schrems, (Grand Rapids); Robert Edward Stoeckel, (Chicago); Francis Thomas Stack, (Detroit); Charles Henry Yingling, (Baltimore); Brother Bruce McLean, O. M. I.; Brother William Kelleher, O. M. I.; Brother George Carter, O. M. I.

Saturday, June 14, 1924

Ordaining Prelate: Bishop Shahan.

Priests: Joseph Arsene Corbeil, (Providence); Joseph Aloysius Devaney, (Providence); James William McCormick, (Helena); Leo Gorman McKenna, (Antigonish, N. S.); Brother Francis Fleming, O. M. I.; Brother Peter Larkin, O. M. I.; Brother James Kerrigan, O. M. I.

Subdeacons: Cornelius Joseph Buckley, (Hartford); George Joseph Cairns,

(Detroit); Edward Joseph Duffy, (Hartford); John Sylvester Fons, (Grand Rapids); Francis James Gilligan, (Fall River); Robert Leon Gratto, (San Francisco); James Joseph Harvey, (Baltimore); John Joseph Holland, (Brooklyn); William Joseph Kessler, (Dubuque); Joseph Anthony Koonz, (Albany); Michael Vincent McCarthy (Fall River); John Christopher Marsh, (Alexandria); James Vincent Murphy, (Chicago); James Abbott Nally, (Springfield); Edward Paul O'Day, (Springfield); Thomas Francis Power, (Baltimore); Donat Albert Talbot, (Fall River).

Exorcist and Acolytes: Joseph James Bannon, (Syracuse); James Marshall Campbell, (Baltimore); Albert John Forster, (Dubuque); John Ireland Gallery, (Chicago); James Joseph Hopkins, (Davenport); John Bartholomew, (Providence); James Bernard Reidy, (Peoria); Bronislaus Blase Roguszka, (Grand Rapids); Linus Michael Schrems, (Grand Rapids); Robert Edward Stoeckel, (Chicago); Brother Bruce McLean, O. M. I.; Brother William Kelleher, O. M. I.; Brother George Carter, O. M. I.

On October 3, 1924, Holy Orders were conferred in the Shrine on 123 candidates, the largest class assembled in Washington up to that date. The ordaining prelate was the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore. He was assisted by Rev. Dr. A. Vieban, S.S., the Rev. Joseph Nevins, S.S., and Rev. Louis Arand, S.S. Following is the list of those ordained:

Tonsure: Henry L. Chabot, Sulpician Seminary; Anthony J. Murphy, Sulpician Seminary; Francis de S. Morrissey, Sulpician Seminary; Charles E. O'Leary, Sulpician Seminary; Vincent O. Genova, Sulpician Seminary; Edward A. Gleason, St. Paul's College; John A. Linehan, St. Paul's College; Edward E. McGarity, St. Paul's College; Francis B. Robert, St. Paul's College; Albert A. Murray, St. Paul's College; Arsene Laplante, Marist College; Joseph McAllister, Holy Cross College; Raymond Murch, Holy Cross College; William Fogarty, Holy Cross College; Leo R. Ward, Holy Cross College; Joseph Muckenthaler, Holy Cross College; Joseph Brannigan, Holy Cross College; Casimir Witucki, Holy Cross College; Norman De Grace, Holy Cross College; Walter Conway, Holy Cross College; Francis Cavanaugh, Holy Cross College; Leo L. Ward, Holy Cross College; James Connerton, Holy Cross College; Ignatius Litzinger, Dominican House of Studies; Sylvester Feltrop, Dominican House of Studies; Brendan Connolly, Dominican House of Studies; Pius McEvoy, Dominican House of Studies; Athanasius McLoughlin, Dominican House of Studies; Cyprian Meehan, Dominican House of Studies; Urban Bergkamp, Dominican House of Studies; Arthur Kelly, Dominican House of Studies; Stanislaus Kennedy, Dominican House of Studies; Humbert Kane, Dominican House of Studies; Bonaventure Morrison, Dominican House of Studies; Eugene Kavanagh, Dominican House of Studies; Alphonse Finsel, Dominican House of Studies; Alfred Sullivan, Dominican House of Studies; Theodore English, Dominican House of Studies; Patrick Purcell, Dominican House of Studies; Isidore Roberts, Dominican House of Studies; Walter Farrell, Dominican House of Studies; Joseph A. Stanton, Oblate House of Studies; John F. Nelson, Oblate House of Studies; Joseph P. Murphy,

Parlor of Caldwell Hall. At the right, the beautiful teakwood screen shows where the historic altar of America's pioneer Bishop, John Carroll, was placed on December 8, 1917—ten years ago—for the first public Mass for The National Shrine.

Oblate House of Studies; Eugene A. Dooley, Oblate House of Studies; Michael F. Scullen, Oblate House of Studies.

The First Two Minor Orders: William J. Walsh, Sulpician Seminary; Francis O'Hara, Holy Cross College; Thomas Richards, Holy Cross College; James Kline, Holy Cross College; Sigismund Jankowski, Holy Cross College; Hilary Paszek, Holy Cross College; James Fogarty, Holy Cross College; James Hogan, Holy Cross College; Raymond Switalski, Holy Cross College; Edward B. Connolly, Oblate House of Studies; Leo Gabriel, Oblate House of Studies.

The First Two Minor Orders: William J. Walsh, Sulpician Seminary; Fran-John McGovern, Dominican House of Studies; Maurice O'Moore, Dominican House of Studies; Charles Gainor, Dominican House of Studies; Richard King, Dominican House of Studies; Albert Drexelius, Dominican House of Studies; Anthony Foley, Dominican House of Studies; George Kinsella, Dominican House of Studies; Basil Sheehan, Dominican House of Studies; Andrew Nolan, Dominican House of Studies; Gerald Corbrett, Dominican House of Studies; Robert Lindsay, Dominican House of Studies; Martin Shea, Dominican House of Studies; William Roach, Dominican House of Studies; Christopher Perrotta, Dominican House of Studies; Philip Archdeacon, Dominican House of Studies; Edmund

Rocks, Dominican House of Studies; Henry Barthelemy, Dominican House of Studies; Sebastian Gillespie, Dominican House of Studies; Edward B. Connolly, Oblate House of Studies; Leo Gabriel, Oblate House of Studies; Louis Emmereth, Oblate House of Studies.

Subdeaconship: Stanislaus Bielecki, Holy Cross College; James Ryan, Holy Cross College; Michael Mangan, Holy Cross College; Francis Nowakowski, Holy Cross College; Francis Goodall, Holy Cross College; Raymond Murray, Holy Cross College.

Deaconship: Cornelius J. Buckley, Sulpician Seminary; Paul R. Dyer, Sulpician Seminary; Thomas J. Kelly, Sulpician Seminary; James E. Lynch, Sulpician Seminary; John S. Fons, Sulpician Seminary; Joseph A. Koonz, Sulpician Seminary; Lawrence H. Morais, Sulpician Seminary; Francis J. Deery, Sulpician Seminary; James A. Dwyer, Sulpician Seminary; Edward P. O'Day, Sulpician Seminary; Francis J. Gilligan, Sulpician Seminary; Michael V. McCarthy, Sulpician Seminary; James A. Nally, Sulpician Seminary; William G. Kessler, Sulpician Seminary; Robert L. Gratto, Sulpician Seminary; James V. Murphy, Sulpician Seminary; John J. Holland, Sulpician Seminary; James J. Harvey, Sulpician Seminary; John J. Casey, Sulpician Seminary; Raymond A. Ploszynski, Sulpician Seminary; Gregory Herold, Dominican House of Studies; Leo Lewis, Dominican House of Studies; Anthony Varona, Dominican House of Studies; Aquinas Gordan, Dominican House of Studies; Thomas Halloran, Dominican House of Studies; Edward Brennan, Dominican House of Studies; Dominic Morris, Dominican House of Studies; Benedict Dionne, Dominican House of Studies; Justin Kennedy, Dominican House of Studies; Leonard Callahan, Dominican House of Studies; Michael Barrett, Dominican House of Studies; Ferrer Cassidy, Dominican House of Studies; Paul Doane, Dominican House of Studies; Damian Goggins, Dominican House of Studies; Stephen Murray, Dominican House of Studies; James J. Connors, Oblate House of Studies; Alban Sheehan, Oblate House of Studies; Charles J. Costello, Oblate House of Studies; John J. Donnelly, Oblate House of Studies; Vincent B. Kelly, Oblate House of Studies.

The Crypt of the Shrine was again the scene of the solemn ceremonies of ordination when on Saturday, Monday, and Tuesday (June 12, 14, 15) the Rt. Rev. Thomas J. Shahan, D.D., Rector of the University, conferred holy orders upon a large class of candidates from the various university colleges, including the Sulpician Seminary. Thus already does the National Shrine carry on the great work of perpetuating the sacred priesthood of Christ among men, and the scene in the Crypt Tuesday morning, June 15, at the ordination of priests was indeed solemn and memorable. A more complete account of the ceremonies with a list of the ordinandi will be published in a coming number of the SALVE REGINA.

JUNE 8, 1925

Tonsure: Leo Clement Sterck, Davenport, Sulpician Seminary; Leonard Matthew Boyle, Davenport, Sulpician Seminary; Clarence Edward Farrelly, Sioux City, Sulpician Seminary; Linus Joseph LaVelle, Sioux City, Sulpician Seminary;

Edward Leo McEvoy, Sioux City, Sulpician Seminary; Anthony Oscar Dufault, Fall River, Sulpician Seminary; Leo Fabian Fahey, Natchez, Sulpician Seminary; Brother William Cracknell, C.S.V.; James Thomas Lew, Davenport, Sulpician Seminary; Paul Joseph LeBlanc, Seattle, Sulpician Seminary; Joseph Anthony Aponte, Porto Rico, Sulpician Seminary; James Michael McCarron, Springfield, Sulpician Seminary; John Francis Hugues, A.F.M.; James Goldwin Moir, C.S.P.; John Francis Carvlin, C.S.P.; Donald Leo Barry, C.S.P.; John Joseph MacLellan, C.S.P.; Joseph Felix Carvil, C.S.P.; John Joseph Overend, C.S.P.; Thomas Grant McMahon, C.S.P.; Eugene Francis O'Malley, C.S.P.; James Anthony McVann, C.S.P.; Bartholomew A. O'Connell, C.S.P.; Aloysius John Burggraff, C.S.P.; James Michael MacCormac, C.S.P.; William Allen Michel, C.S.P.; Peter Joseph Bergen, C.S.P.; John James Colleary, C.S.P.; John Thomas McGinn, C.S.P.

Subdeacons: James Paul Spencer, Providence, Sulpician Seminary; Francis Xavier Bouchard, Providence, Sulpician Seminary; William Anthony O'Brien, Brooklyn, Sulpician Seminary.

June 9, 1925

Porters and Lectors: Henry Louis Chabot, Hartford, Sulpician Seminary; Anthony Joseph Murphy, Hartford, Sulpician Seminary; Vincent Octavio Genova, Brooklyn, Sulpician Seminary; Charles Edward O'Leary, Hartford, Sulpician Seminary; Francis de Sales Morrissey, Hartford, Sulpician Seminary; Brother William Cracknell, C.S.V.; William Butler, O.S.F.S.; William Stahl, O.S.F.S.; Joseph McGoldrick, O.S.F.S.; Joseph Curren, O.S.F.S.; Leo Clement Sterck, Davenport, Sulpician Seminary; Joseph Francis Feehan, Los Angeles, Sulpician Seminary; Clarence Edward Farrelly, Sioux City, Sulpician Seminary; Linus Joseph LaValle, Sioux City, Sulpician Seminary; Leonard Matthew Boyle, Davenport, Sulpician Seminary; Dorrance Thomas Noonan, Dubuque, Sulpician Seminary; James Thomas Lew, Davenport, Sulpician Seminary; Leo Fabian Fahey, Natchez, Sulpician Seminary; Paul Joseph LeBlanc, Seattle, Sulpician Seminary; Anthony Oscar Dufault, Fall River, Sulpician Seminary; Edward Leo McEvoy, Sioux City, Sulpician Seminary; Joseph Anthony Aponte, Porto Rico, Sulpician Seminary; James Michael McCarron, Springfield, Sulpician Seminary; Raymond McCarthy, S.S.J.; John Francis Hughes, A.F.M.; Walter Francis Mack, O.M.I.; William Albert Dillon, O.M.I.; Thomas Grant McMahon, C.S.P.; Eugene Francis O'Malley, C.S.P.; James Anthony McVann, C.S.P.; Bartholomew A. O'Connell, C.S.P.; Aloysius John Burggraff, C.S.P.; James Michael MacCormac, C.S.P.; William Allen Michel, C.S.P.; Peter Joseph Bergen, C.S.P.

Exorcists and Acolytes: Leo Clement Sterck, Davenport, Sulpician Seminary; Joseph Francis Feehan, Los Angeles, Sulpician Seminary; Clarence Edward Farrelly, Sioux City, Sulpician Seminary; Linus Joseph LaVelle, Sioux City, Sulpician Seminary; Leonard Matthew Boyle, Davenport, Sulpician Seminary; Dorrance Thomas Noonan, Dubuque, Sulpician Seminary; James Thomas Lew, Davenport, Sulpician Seminary; Leo Fabian Fahey, Natchez, Sulpician Seminary;

Paul Joseph LeBlanc, Seattle, Sulpician Seminary; Anthony Oscar Dufault, Fall River, Sulpician Seminary; Edward Leo McEvoy, Sioux City, Sulpician Seminary; Joseph Anthony Aponte, Porto Rico, Sulpician Seminary; James Michael McCarron, Springfield, Sulpician Seminary; Raymond McCarthy, S.S.J.; John Francis Hughes, A.F.M.; Walter Francis Mack, O.M.I.; Walter Albert Dillon, O.M.I.; Thomas Grant McCahon, C.S.P.; Eugene Francis O'Malley, C.S.P.; James Anthony McVann, C.S.P.; Bartholomew A. O'Connell, C.S.P.; Aloysius John Burggraff, C.S.P.; James Michael MacCormac, C.S.P.; William Allen Michel, C.S.P.; Peter Joseph Bergen, C.S.P.; Leo Benedict Casey, Covington, Sulpician Seminary; Joseph Ferdinand Denges, Baltimore, Sulpician Seminary; Augustine Francis Pusateri, Chicago, Sulpician Seminary; James Francis Magner, Hartford, Sulpician Seminary; John Thomas Hynes, Hartford, Sulpician Seminary; Raymond Gregory LaFontaine, Hartford, Sulpician Seminary; Charles Henry Yingling, Baltimore, Sulpician Seminary; William John Walsh, Scranton, Sulpician Seminary; John Patrick Lynch, C.S.V.; James Connerton, C.S.C.; Marco O'Dowd, O.P.

Deacons: James Paul Spencer, Providence, Sulpician Seminary; Francis Xavier Bouchard, Providence, Sulpician Seminary; William Anthony O'Brien, Brooklyn, Sulpician Seminary; Speer Strahan, Grand Rapids, Sulpician Seminary; Edward Benedict Connolly, O.M.I.; John Lynch, O.S.F.S.; Brother Rochus Hoffmann, O.F.C.; Brother Gebhart Braungart, O.F.C.; Brother Justin Pfuelb, O.F.C.; Brother Fabian Keenan, O.F.C.

JUNE 13, 1925

Subdeacons: George Augustine Lewin, Fall River, Sulpician Seminary; James Bernard Reidy, Peoria, Sulpician Seminary; John Bartholomew Quinn, Providence, Sulpician Seminary; Walter Thomas Burns, Albany, Sulpician Seminary; Joseph James Bannon, Syracuse, Sulpician Seminary; James Marshall Campbell, Baltimore, Sulpician Seminary; Edward Joseph Kilroy, Chicago, Sulpician Seminary; John Ireland, Chicago, Sulpician Seminary; Leo Fabian Fahey, Natchez, Sulpician Seminary; Bartholomew Joseph Skelly, Hartford, Sulpician Seminary; Robert Edward Stoeckel, Chicago, Sulpician Seminary; Miles Michael McAndrew, Scranton, Sulpician Seminary; Albert Joseph Forster, Dubuque, Sulpician Seminary; Martin George Philippi, Chicago, Sulpician Seminary; Bronislaus Blase Roguszka, Grand Rapids, Sulpician Seminary; Dorrance Thomas Noonan, Dubuque, Sulpician Seminary; Joseph Anthony Aponte, Porto Rico, Sulpician Seminary; Harold James Speetzen, C.S.P.; William Francis Blakeslee, C.S.P.; George Casmir O'Connor, C.S.P.; James Anthony Linehan, C.S.P.; John Edward McGarity, C.S.P.; Albert Aloysius Murray, C.S.P.; Francis Bertrand Robert, C.S.P.; Hilary Paszek, C.S.C.; James Hogan, C.S.C.; William Henry Kelleher, O.M.I.; George Leo Carter, O.M.I.; Marco O'Dowd, O.P.

Priests: James Paul Spencer, Providence, Sulpician Seminary; Francis Xavier Bouchard, Providence, Sulpician Seminary; Lucien Henri Chabot, Portland, Sulpician Seminary; Wilfred Joseph Bernard, Portland, Sulpician Seminary;

Francis Joseph Deery, Providence, Sulpician Seminary; Thomas Joseph Kelly, Providence, Sulpician Seminary; Otto Aloysius Boenki, P.S.M.; Francis Joseph Lorscheid, P.S.M.; William Anthony O'Brien, Brooklyn, Sulpician Seminary.

September 24, 1925

Tonsure: John Michael Dougherty, Baltimore, Sulpician Seminary; Raymond Joseph Langlois, Manchester, Sulpician Seminary; John Edward Hathaway, Manchester, Sulpician Seminary; John Philip Holland, Brooklyn, Sulpician Seminary; Gideon Francis Boilard, Manchester, Sulpician Seminary; Vincent Lanctott, O.P.; Bernardine McCarthy, O.P.; Peter Bachard, O.P.; Augustine Skehan, O.P.; Gerard Martin, O.P.; Jerome Dewdney, O.P.; Bartholomew McGwin, O.P.; Cyril Dore, O.P.; Ceslaus McGowan, O.P.; Hugo Hartnett, O.P.; Louis Kelly, O.P.; Anthony Stevens, O.M.I.; John Kelly, O.M.I.; Timothy Wholey, O.M.I.; Joseph Boyd, O.M.I.; William Darley, O.M.I.; Thomas Fleming, O.M.I.; William McKay, O.M.I.; Joseph Tully, O.M.I.; John Leary, O.M.I.; Francis O'Brien, O.M.I.; Maurice Smith, O.M.I.; Joseph Sullivan, O.M.I.; Philip Moore, C.S.C.; George Baldwin, C.S.C.; Charles McAllister, C.S.C.; Raymond Peiper, C.S.C.; Thomas Kelly, C.S.C.; Leo Flood, C.S.C.; Henry Bolger, C.S.C.; Joseph Hart, C.S.C.; Lawrence Graner, C.S.C.; John Kane, C.S.C.; Joseph Rick, C.S.C.; Cyril Tibesar, C.S.C.; Dominic D'Rosario, C.S.C.

Porters and Lectors: James Matthew Shanahan, Syracuse, Sulpician Seminary; Charles Fijal, S.M.; Irenaeus Duperry, S.M.; John Walter, S.M.; Thomas Bolduc, S.M.; Joseph McAllister, C.S.C.; Raymond Murch, C.S.C.; Leo Richard Ward, C.S.C.; Joseph Muckenthaler, C.S.C.; Joseph Brannigan, C.S.C.; Casimir Wituchi, C.S.C.; Walter Conway, C.S.C.; Francis Kavanaugh, C.S.C.; Leo Louis Ward, C.S.C.

Exorcists and Acolytes: James Matthew Shanahan, Syracuse, Sulpician Seminary; Lester William Seeman, La Crosse, Sulpician Seminary; Francis Thomas Stack, Detroit, Sulpician Seminary; Norman DeGrace, C.S.C.; Raphael Kelleher, O.P.; Ignatius Litzinger, O.P.; Sylvester Feltrop, O.P.; Brendan Connolly, O.P.; Pius McEvoy, O.P.; Athanasius McLoughlin, O.P.; Cyprian Meehan, O.P.; Urban Bergkamp, O.P.; Arthur Kelly, O.P.; Stanley Kennedy, O.P.; Humbert Kane, O.P.; Bonaventure Morrison, O.P.; Eugene Kavanah, O.P.; Alphonse Fincel, O.P.; Alfred Sullivan, O.P.; Theodore English, O.P.; Patrick Purcell, O.P.; Isidore Roberts, O.P.; Walter Farrell, O.P.; Aloysius Georges, O.P.; Anselm McCabe, O.P.

Subdeacons: Aloysius Peter Hafner, Detroit, Sulpician Seminary; Anthony Bruce, McLean, O.M.I.; Francis O'Hara, C.S.C.; Thomas Richards, C.S.C.; James Kline, C.S.C.; Sigismund Jankowski, C.S.C.; James Fogarty, C.S.C.; Raymond Switalski, C.S.C.; Hugo Rauwolf, O.M.Cap.

Deacons: George Augustine Lewin, Fall River, Sulpician Seminary; James Bernard Reidy, Peoria, Sulpician Seminary; John Bartholomew Quinn, Providence, Sulpician Seminary; Joseph James Bannon, Syracuse, Sulpician Seminary; James Marshall Campbell, Baltimore, Sulpician Seminary; Edward Joseph Kil-

roy, Chicago, Sulpician Seminary; Bronislaus Blase Roguszka, Grand Rapids, Sulpician Seminary; Dorrance Thomas Noonan, Dubuque, Sulpician Seminary; Miles Michael McAndrew, Scranton, Sulpician Seminary; Robert Edward Stoeckel, Chicago, Sulpician Seminary; Bartholomew Joseph Skelly, Hartford, Sulpician Seminary; Albert Joseph Forster, Dubuque, Sulpician Seminary; John Ireland Gallery, Chicago, Sulpician Seminary; Leo Fabian Fahey, Natchez, Sulpician Seminary; Martin George Philippi, Chicago, Sulpician Seminary; Joseph Anthony Aponte, Porto Rico, Sulpician Seminary.

Deacons: Harold Speetzen, C.S.P.; William Blakeslee, C.S.P.; George O'Connor, C.S.P.; James Linehan, C.S.P.; John McGarity, C.S.P.; Albert Murray, C.S.P.; Bertrand Robert, C.S.P.; Cypriacus Pedrosa, O.P.; Evergistus Bazoo, O.P.; John McGovern, O.P.; Maurice Moore, O.P.; Charles Gainer, O.P.; Richard King, O.P.; Albert Drexelius, O.P.; Anthony Foley, O.P.; George Kinsella, O.P.; Basil Sheehan, O.P.; Andrew Nowlen, O.P.; Gerald Corbett, O.P.; Robert Lindsay, O.P.; Martin Shea, O.P.; William Roach, O.P.; Christopher Perrotta, O.P.; Philip Archdeacon, O.P.; Edmund Rocks, O.P.; Henry Barthelemy, O.P.; Marco O'Dowd, O.P.; Sebastian Gillespie, O.P.; William Kelleher, O.M.I.; George Carter, O.M.I.; Hilary Paszek, C.S.C.; Henry Geiger, O.S.F.S.; Wilfred Greiner, O.M.Cap.; Matthias Gallenz, O.M.Cap.; Richard Bollig, O.M.Cap.; Dionysius Tarter, O.M.Cap.; Callistus Reetenwald, O.M.Cap.

CHRISTMAS ORDINATIONS, 1925

From the ages of faith it has been the custom of the Church to ordain her ministers before the great festivals, to present them, as it were, a clean and holy offering to God. The Advent ordinations at the University in 1925 were held in the Crypt, on Thursday and Friday of Ember Week, with the Right Reverend Thomas J. Shahan, D.D., as ordaining prelate, assisted by the Reverends Joseph V. Nevins, S.S.; Thomas C. Mulligan, S.S.; and Rev. L. A. Arand, S.S., as master of ceremonies. The following were ordained priests: Reverend Joseph Enright, of the Archdiocese of Chicago; Reverend Harold Speetzen, C.S.P., of St. Paul's College; and Reverend Henry Geiger, O.S.F.S., of DeSales Hall.

Following is the list of those ordained:

DECEMBER 18, 1925

Subdeacons: Lester William Seeman, La Crosse, Sulpician Seminary; James Matthew Shanahan, Syracuse, Sulpician Seminary; Augustine Francis Pusateri, Chicago, Sulpician Seminary; Emile Joseph Cousineau, Chicago, Sulpician Seminary; Antonio Oscar Dufault, Springfield, Sulpician Seminary; Linus Michael Schrems, Grand Rapids, Sulpician Seminary; William Patrick Casey, Chicago, Sulpician Seminary; Dominic Ignatius Foley, Detroit, St. Mary's Seminary, Baltimore; John Ralph Day, Detroit, St. Mary's Seminary, Baltimore; Thomas Patrick Doyle, Fathers of Mercy, St. Mary's Seminary; Thomas Barrett, Mount Saint Mary's Seminary; Michael Igoe, Richmond; Brother Marcellus, Carmelite.

December 19, 1925

Deacons: Lester William Seeman, La Crosse, Sulpician Seminary; James Matthew Shanahan, Syracuse, Sulpician Seminary; Augustine Francis Pusateri, Chicago, Sulpician Seminary; Emile Joseph Cousineau, Chicago, Sulpician Seminary; Antonio Oscar Dufault, Springfield, Sulpician Seminary; Linus Michael Schrems, Grand Rapids, Sulpician Seminary; Thomas Bernard O'Toole, Dubuque, Sulpician Seminary; William Patrick Casey, Chicago, Sulpician Seminary; Thomas Patrick Doyle, Fathers of Mercy, St. Mary's Seminary; John Ralph Day, Detroit, St. Mary's Seminary; Dominic Ignatius Foley, Detroit, St. Mary's Seminary; Robert Emmett Gallagher, Toledo, St. Mary's Seminary; Thomas Barrett, Mount St. Mary's Seminary; Joseph Macinlionis, CC.RR., Caldwell Hall; Bertrand Jaeger, Rockford, Caldwell Hall; John Gough, Scranton, Caldwell Hall; Joseph Gavenda, Scranton, Caldwell Hall; Francis McNulty, Scranton, Caldwell Hall; Leo Moylan, Scranton, Caldwell Hall; William McAndrew, Scranton, Caldwell Hall; Brother Hogo Rauwolf, Capuchin; Michael Igoe, Richmond.

Priests: Joseph Enright, Chicago, Caldwell Hall; Harold Speetzen, Paulist; Henry Geiger, Oblate of St. Francis De Sales.

September 23, 1926

Tonsure: John Wilburt Dial, Hartford, Sulpician Seminary; John Conway Ryan, Detroit, Sulpician Seminary; John Joseph Fee, Brooklyn, Sulpician Seminary; Thomas Bernard Zinkand, Baltimore, Sulpician Seminary; Joseph Gerard Conway, Brooklyn, Sulpician Seminary; Charles Richard Mulrooney, Brooklyn, Sulpician Seminary; Paul McConnell Klohr, Sulpician Seminary; Reginald Smith, O.P. (Dominican); Clement Kearney, O.P. (Dominican); Fabian Beever, O.P. (Dominican); Lawrence Bernard, O.P. (Dominican); Bernard Walker, O.P. (Dominican); Gregory O'Connor, O.P. (Dominican); Jordan Dillon, O.P. (Dominican); Matthew Hanley, O.P. (Dominican); Leo Carolan, O.P. (Dominican); Rudolf McCaffrey, O.P. (Dominican); Innocent Reardon, O.P. (Dominican); Nicholas Walsh, O.P. (Dominican); Joseph McLaughlin, O.P. (Dominican); Emmanuel Nugent, O.P. (Dominican); Berchmans Affleck, O.P. (Dominican); Dionysius Gilligan, O.P. (Dominican); Camillus Boyd, O.P. (Dominican); Mannes McDermott, O.P. (Dominican); Mathias Heffernan, O.P. (Dominican); Constantius Earner, O.P. (Dominican); Alexius Driscoll, O.P. (Dominican); Hadrian Manning, O.P. (Dominican); Norbert Connell, O.P. (Dominican); Hilary Mulcahy, O.P. (Dominican); Raymund Norris, C.S.C. (Holy Cross); Thomas McAvoy, C.S.C. (Holy Cross); George Fisher, C.S.C. (Holy Cross); Harold Fiedler, C.S.C. (Holy Cross); Edmund Fitzgerald, C.S.C. (Holy Cross); Jerome Devers, C.S.C. (Holy Cross); Paul Doherty, C.S.C. (Holy Cross); Edward Wetzey, C.S.C. (Holy Cross); Henry Fitcher, C.S.P. (Paulist).

Porters and Lectors: Philip Moore, C.S.C. (Holy Cross); George Baldwin, C.S.C. (Holy Cross); Charles McAllister, C.S.C. (Holy Cross); Raymund Pieper, C.S.C. (Holy Cross); Leo Flood, C.S.C. (Holy Cross); Thomas Kelly, C.S.C. (Holy Cross); Henry Bolger, C.S.C. (Holy Cross); Joseph Hart, C.S.C. (Holy

The main stairway in Caldwell Hall leading to the chapel before which is the beautiful statue of Our Lady of Washington, selected as the model for The Shrine. Approximately 500,000 Masses were said in this chapel before which "Our Lady of Washington" stands.

Cross); Lawrence Graner, C.S.C. (Holy Cross); John Kane, C.S.C. (Holy Cross); Joseph Rick, C.S.C. (Holy Cross); Dominic d'Rosario, C.S.C. (Holy Cross); James Goldwin Moir, C.S.P. (Paulist); John James Colleary, C.S.P. (Paulist); John Francis Carvlin, C.S.P. (Paulist); Donald Leo Barry, C.S.P. (Paulist); John Thomas McGinn, C.S.P. (Paulist); John Joseph MacLellan, C.S.P. (Paulist); Joseph Felix Carvil, C.S.P. (Paulist); John Joseph Overend, C.S.P. (Paulist).

Exorcists and Acolytes: James Goldwin Moir, C.S.P. (Paulist); John James Colleary, C.S.P. (Paulist); John Francis Carvin, C.S.P. (Paulist); Donald Leo Barry, C.S.P. (Paulist); John Thomas McGinn, C.S.P. (Paulist); John Joseph MacLellan, C.S.P. (Paulist); Joseph Felix Carvil, C.S.P. (Paulist); John Joseph Everend, C.S.P. (Paulist); Leo Turgeon, S.M. (Marist); Edward Donze, S.M. (Marist); George Bracho, S.M. (Marist); Anthony Chouinard, S.M. (Marist); Edward McGehee, S.M. (Marist); Anthony Brady, O.P. (Dominican); Vincent Lanctot, O.P. (Dominican); Francis Vollmer, O.P. (Dominican); Bernardine McCarthy, O.P. (Dominican); Peter Bachand, O.P. (Dominican); Augustine Skehan, O.P. (Dominican); Jerome Dewdney, O.P. (Dominican); Bartholomew

McGwin, O.P. (Dominican); Cyril Dore, O.P. (Dominican); Joachim Bauer, O.P. (Dominican); Hugo Hartnett, O.P. (Dominican); Louis Kelly, O.P. (Dominican); Celestine Rooney, O.P. (Dominican); Dalmatius Marrin, O.P. (Dominican).

Subdeacons: Peter Joseph Bergen, C.S.P. (Paulist); James Anthony McVann, C.S.P. (Paulist); William Allen Michel, C.S.P. (Paulist); Thomas Grant McMahon, C.S.P. (Paulist); Aloysius John Burggraff, C.S.P. (Paulist); Joseph McAllister, C.S.C. (Holy Cross); Raymund Murch, C.S.C. (Holy Cross); Leo Richard Ward, C.S.C. (Holy Cross); Joseph Muckenthaler, C.S.C. (Holy Cross); Joseph Brannigan, C.S.C. (Holy Cross); Casimir Wituchi, C.S.C. (Holy Cross); Walter Conway, C.S.C. (Holy Cross); Francis Cavanaugh, C.S.C. (Holy Cross); Leo Louis Ward, C.S.C. (Holy Cross); Norman DeGrace, C.S.C. (Holy Cross); William Stahl, O.S.F.S. (Oblates of St. Francis deSales); William Butler, O.S.F.S. (Oblates of St. Francis deSales); Joseph McGoldrick, O.S.F.S. (Oblates of St. Francis deSales); Joseph Curran, O.S.F.S. (Oblates of St. Francis deSales).

Deacons: Leo Benedict Casey, Covington, Sulpician Seminary; Joseph Ferdinand Denges, Baltimore, Sulpician Seminary; Linus Joseph LaVelle, Sioux City, Sulpician Seminary; Clarence Edward Farrelly, Sioux City, Sulpician Seminary; Leonard Matthew Boyle, Davenport, Sulpician Seminary; Charles Henry Yingling, Baltimore, Sulpician Seminary; Joseph Francis Feehan, Los Angeles, Sulpician Seminary; James Francis Magner, Hartford, Sulpician Seminary; Francis Thomas Stack, Detroit, Sulpician Seminary; William John Walsh, Scranton, Sulpician Seminary; James Joseph Egan, Baltimore, Sulpician Seminary; John Thomas Hynes, Hartford, Sulpician Seminary; Thomas James Lew, Davenport, Sulpician Seminary; Paul Joseph LeBlanc, Seattle, Sulpician Seminary; John Joseph McCarthy, Manchester, Sulpician Seminary; John Patrick Lynch, St. Viator's, Sulpician Seminary; Edward Leo McEvoy, Sioux City, Sulpician Seminary; James Michael McCarron, Springfield, Sulpician Seminary; Raphael Kelleher, O.P. (Dominican); Ignatius Litzinger, O.P. (Dominican); Sylvester Feltrop, O.P. (Dominican); Brendan Connolly, O.P. (Dominican); Pius McEvoy, O.P. (Dominican); Athanasius McLoughlin, O.P.; Cyprian Meehan, O.P.; Urban Bergkamp, O.P.; Arthur Kelly, O.P.; Stanley Kennedy, O.P.; Humbert Kane, O.P.; Luke McKenny, O.P.; Bonaventure Morrison, O.P.; Eugene Kavanah, O.P.; Alphonse Fincel, O.P.; Alfred Sullivan, O.P.; Theodore English, O.P.; Isidore Roberts, O.P.; Walter Farrel, O.P.; Aloysius Georges, O.P.; Anselm McCabe, O.P.; Joseph Aloysius Stanton, O.M.I. (Oblate of Mary Immaculate); Joseph Patrick Murphy, O.M.I. (Oblate of Mary Immaculate); Eugene Aloysius Dooley, O.M.I. (Oblate of Mary Immaculate); Walter Francis Mack, O.M.I. (Oblate of Mary Immaculate); William Albert Dillon, O.M.I. (Oblate of Mary Immaculate); Arsene La Plante, S.M. (Marist).

Ordinations, June 14, 1927

Ordained Subdeacons: Henri Louis Chabot, Hartford, Sulpician Seminary; Vincent Octavius Genova, Brooklyn, Sulpician Seminary; William Francis Ahern, Springfield, Sulpician Seminary; Herman Joseph Deimel, Savannah, Sulpician

Seminary; Anthony Joseph Murphy, Hartford, Sulpician Seminary; Charles Edward O'Leary, Hartford, Sulpician Seminary; Carroll Francis Deady, Detroit, Sulpician Seminary; Francis Anthony O'Connor, Springfield, Sulpician Seminary; Michael Edward Shea, Springfield, Sulpician Seminary; Francis deSales Morrissey, Hartford, Sulpician Seminary; John Francis Churchill, Dubuque, Sulpician Seminary; Armand Joseph Barrette, Springfield, Sulpician Seminary; Sylvester Daniel Luby, Dubuque, Sulpician Seminary; Gerald Albert Lillis, Davenport, Sulpician Seminary; Augustine Skehan, Dominican College; Augustine Leal, Claretian College; Victor Greene, Capuchin College; Norbert Mueller, Capuchin College; Virgil Kuhn, Capuchin College.

Ordained Priests: Charles Henry Yingling, Baltimore, Sulpician Seminary; James Joseph Egan, Baltimore, Sulpician Seminary; William John Walsh, Scranton, Sulpician Seminary; Charles Huepler, Capuchin College; Frederick Becker, Capuchin College; Arsene LaPlante, Marist College; Macrino Nino, Claretian College.

Ordained Deacons: Richard Arlt, St. Bonaventure College; David Kasky, St. Bonaventure College; Louis Wren, St. Bonaventure College.

Ordained Exorcists and Acolytes: Jerome Philip Holland, Brooklyn, Sulpician Seminary; John Lahaise Bazinet, Albany, Sulpician Seminary; Joseph William Bohr, Dubuque, Sulpician Seminary; Leo Raymond Fohl, Wheeling, Sulpician Seminary; Paul Doherty, Holy Cross College, Sulpician Seminary.

Ordinations were conferred by Bishop Shahan on September 22, 1927, aided by:

Assistant Priests: The Rev. Joseph V. Nevins, D.D., S.S.; the Rev. Thomas C. Mulligan, S.S., D.D. *Master of Ceremonies:* The Rev. Louis A. Arand, S.S., D.D.; Mr. John E. Hathaway. *Archpriest:* The Very Rev. J. B. Tennelly, S.S., D.D.

Received Tonsure: John Patrick McCormick, Sulpician Seminary, Baltimore; Edward Griffin Cuyler, Sulpician Seminary, Baltimore; William Stephen Morris, Sulpician Seminary, New York; Thomas Frederick Cecil, Sulpician Seminary, Louisville; Thomas Francis Dennehy, Sulpician Seminary, Hartford; Leo Joseph Gannon, Sulpician Seminary, Des Moines; Edward Francis Falicki, Sulpician Seminary, Grand Rapids; Raymond Francis McDonald, Sulpician Seminary, Brooklyn; John W. Dooley, Sulpician Seminary, Brooklyn; William J. Cavanagh, Sulpician Seminary, Brooklyn; Dominic Ross, Dominican College; Vincent Ferrer McManus, Dominican College; Ignatius Tucker, Dominican College; Justin Roth, Dominican College; Thomas Mulvin, Dominican College; Fidelis Boppell, Dominican College; Michael Sweeney, Dominican College; Cornelius Tierney, Dominican College; Stephen McGonagle, Dominican College; Edward Simpson, Dominican College; Paul McDermott, Dominican College; Chrysostom Graham, Dominican College; Timothy Sparks, Dominican College; John Dominic Redmond, Dominican College; Barnabas Leary, Dominican College; Paschal Regan, Dominican College; Marcellus Nugent, Dominican College; Eusebius Heary, Dominican College; Malachy Smith, Dominican College; John Murphy, Dominican College; Maurice Sherer, Dominican College; Albert McFadden, Dominican

College; Victor Flanagan, Dominican College; Charles Daley, Dominican College; Anthony Murtaugh, Dominican College; Henry Schmidt, Dominican College; David Donavan, Dominican College; Damian Grady, Dominican College; Frederick Scholte, Holy Cross College; Edward Keller, Holy Cross College; Maurice Rigley, Holy Cross College; Paul Shea, Holy Cross College; Robert Sheehan, Holy Cross College; John Cavanaugh, Holy Cross College; Raymond Massart, Holy Cross Foreign Mission Seminary; Raymond Joseph Sweeney, Sulpician Seminary, Grand Rapids; Timothy Brosnahan, Marist College; Paul Foley, Marist College; John Michaud, Marist College; Albert Peter McGrann, Oblate College; Leonard Joseph Sweeney, Oblate College; Eugene Francis Sweeney, Oblate College; John William Linnehan, Oblate College; Joseph Leo Garrity, Oblate College; Edward Patrick Ward, Oblate College; William Joseph Ogden, Oblate College; Hugh Patrick McCabe, Oblate College; Paul William Hennessey, Oblate College; William James Kelly, Oblate College.

Ordained Porters and Lectors: Raymond Joseph Sweeney, Sulpician Seminary, Grand Rapids; Timothy Brosnahan, Marist College; Paul Foley, Marist College; John Michaud, Marist College; Edward Wetzel, Holy Cross Foreign Mission Seminary; Edward Massart, Holy Cross College; Joseph McCarthy, Holy Cross College; Leo Gorman, Holy Cross College; Howard Kenna, Holy Cross College; Januarius Martinelli, College of the Atonement; Mathias Gilberg, College of the Atonement; Lawrence Gresulla, College of the Atonement; Albert Peter McGrann, Oblate College; Leonard Joseph Sweeney, Oblate College; Eugene Francis Sweeney, Oblate College; John William Linnehan, Oblate College; Joseph Leo Garrity, Oblate College; Edward Patrick Ward, Oblate College; William Joseph Ogden, Oblate College; Hugh Patrick McCabe, Oblate College; Paul William Hennessey, Oblate College; William James Kelly, Oblate College; Henry Philip Fisher, St. Paul's College.

Ordained Exorcists and Acolytes: Albert Peter McGrann, Oblate College; Leonard Joseph Sweeney, Oblate College; Eugene Francis Sweeney, Oblate College; John William Linnehan, Oblate College; Joseph Leo Garrity, Oblate College; Edward Patrick Ward, Oblate College; William Joseph Ogden, Oblate College; Hugh Patrick McCabe, Oblate College; Paul William Hennessey, Oblate College; William James Kelly, Oblate College.

Ordained Subdeacons: Joseph Hart, Holy Cross College; Paul Doherty, Holy Cross College; John James Colleary, St. Paul's College; James Goldwin Moir, St. Paul's College; John Francis Carvlin, St. Paul's College; Donald Leo Barry, St. Paul's College; John Francis McGinn, St. Paul's College; John Joseph MacLellan, St. Paul's College; Joseph Felix Carvil, St. Paul's College; John Joseph Overend, St. Paul's College; Lawrence Graner, Holy Cross Foreign Mission Seminary; John Kane, Holy Cross Foreign Mission Seminary; Dominic D'Rozario, Holy Cross Foreign Mission Seminary; William Kenny, Augustinian College; Paul Lynch, Augustinian College; Raymond Collins, Augustinian College; Joseph O'Malley, Augustinian College.

Ordained Deacons: Henry Louis Chabot, Sulpician Seminary, Hartford; Vincent Octavius Genova, Sulpician Seminary, Brooklyn; William Francis Ahern,

Sulpician Seminary, Springfield; Michael Edward Shea, Sulpician Seminary, Springfield; Charles Edward O'Leary, Sulpician Seminary, Springfield; Herman Joseph Deimel, Sulpician Seminary, Savannah; Francis Anthony O'Connor, Sulpician Seminary, Springfield; Raymond Barron Bourgoin, Sulpician Seminary, Fall River; Carroll Francis Deady, Sulpician Seminary, Detroit; John Francis Churchill, Sulpician Seminary, Dubuque; Sylvester Daniel Luby, Sulpician Seminary, Dubuque; Armand Joseph Barrette, Sulpician Seminary, Springfield; Gerald Albert Lillis, Sulpician Seminary, Davenport; Charles Fijal, Marist College; Irenaeus Dupery, Marist College; John Walter, Marist College; Anthony Brady, Dominican College; Vincent Lanctot, Dominican College; Francis Vollmer, Dominican College; Peter Bachand, Dominican College; Augustine Skehan, Dominican College; Jerome Dewdney, Dominican College; Bartholomew McGwin, Dominican College; Cyril Dore, Dominican College; Ceslaus McGowan, Dominican College; Joachim Bauer, Dominican College; Hugh Hartnett, Dominican College; Louis Kelly, Dominican College; Celestine Rooney, Dominican College; Dalmatius Marrin, Dominican College; Anthony Stevens, Oblate College; Timothy Wholey, Oblate College; Joseph Boyd, Oblate College; William Darley, Oblate College; Thomas Fleming, Oblate College; William McKay, Oblate College; Joseph Tully, Oblate College; John Leary, Oblate College; Joseph Sullivan, Oblate College; Victor Greene, Capuchin College; Vergil Kuhn, Capuchin College; Norbert Mueller, Capuchin College.

Exorcists and Acolytes: Henry Philip Fisher, St. Paul's College; James Thomas Flannery, Oblate College; Richard Leo Mahoney, Oblate College; Raymond Stephen Danehy, Oblate College; Paul Peter Monahan, Oblate College; Thomas Francis Murphy, Oblate College; James Aloysius Sheehan, Oblate College; Neil Francis Enright, Oblate College; Francis Emmett Lane, Oblate College; John William Moynihan, Oblate College; Clarence Cameron McIntyre, Oblate College; William Peter Hanley, Oblate College; Edward Francis Talbot, Oblate College; James Joseph Kilgoar, Oblate College; Reginald Smith, Dominican College; Clement Kearney, Dominican College; Fabian Beever, Dominican College; Lawrence Bernard, Dominican College; Bernard Walker, Dominican College; Gregory O'Connor, Dominican College; Jordan Dillon, Dominican College; Matthew Hanley, Dominican College; Leo Carolan, Dominican College; Ralph McCaffery, Dominican College; Innocent Reardon, Dominican College; Nicholas Walsh, Dominican College; Joseph McLaughlin, Dominican College; Emmanuel Nugent, Dominican College; Berchmans Affleck, Dominican College; Denis Gilligan, Dominican College; Camillus Boyd, Dominican College; Mannes McDermott, Dominican College; Mathias Heffernan, Dominican College; Constantius Earner, Dominican College; Alexius Driscoll, Dominican College; Adrian Manning, Dominican College; Norbert Connell, Dominican College; Hilary Mulcahy, Dominican College; Aquinas McDermott, Dominican College; Raymond Norris, Holy Cross College; Thomas McAvoy, Holy Cross College; George Fischer, Holy Cross College; Harold Fielder, Holy Cross College.

CHAPTER 24

NATIONAL SHRINE CHALICES

THE CHALICE

For T. J. S.

How many hearts have heaped this shining hoard
With old, loved treasures, dear with dreams that fled,
Worn baubles, fondled by small hands long dead;
Frail, broken trinkets where love's hopes were stored,
Or lovely gems, whose clear light, like a sword
Pierced deep into some lonely heart that bled;
Love, grief and memory wait the flame of red
To fit them for Thy holy service, Lord.
O fusing flame that fashions and destroys!
Lord, these Thy cups, to hold love's crimson tide
Are wrought of old, sad dreams unsatisfied;
The broken rainbows of our fleeting joys,
Our life's most pitiful and tarnished toys
That in Thy patient, pitying hands we hide!

—Edith Dickens.

As hundreds of Masses will be said daily in the Crypt there is need for many chalices and other sacred vessels. Already a number of beautiful and valuable chalices have been put in use, and this number will soon be multiplied as there are literally hundreds of pious persons who are eager to make such contributions, knowing that their special intentions will thus be offered up at the celebration of each "Unbloody Sacrifice."

1. The first chalice to be consecrated for use in the Crypt was fashioned from the gold, jewels and silver donated for this purpose. It was consecrated and used for the first time on the Feast of the Immaculate Conception, December 8, 1917, *"Laus Deo et Mariae."* It is embellished with a beautifully brilliant cross of 19 diamonds.

Those who sent gold and silver and precious stones will be delighted to learn that their names have been placed upon a small scroll and inserted in the stem of the chalice.

This chalice will be used in the Celebration of Holy Mass every Saturday, for the intentions of the benefactors of the Shrine.

Since the completion of this first chalice a great number of other gold and silver articles have been received. These, in time, will be converted into sacred vessels.

Cardinal Gibbons with Cardinal Dougherty to his right and Cardinal Hayes to his left. In the back row from right to left are Rev. Eugene J. Connelly now Pastor of St. Peter's Parish, Washington, then Assistant Chancellor of the Archdiocese of Baltimore; Monsignor Louis R. Stickney, Chancellor; Very Rev. E. R. Dyer, S.S., D.D., Provincial of the Sulpicians in the United States; Rev. W. H. Ketcham, head of the Indian Mission Bureau, and the present Bishop William J. Hafey of Raleigh, N. C.

It is worthy of notice that the pectoral crosses and chains of two bishops were melted down for the First Chalice.

2. The second, known as a *"Mother's Chalice,"* the anonymous gift of a New York lady of the Cathedral Parish, in memory of her son, is a silver-gilt chalice, having as ornaments figures of the cross and the Holy Spirit. October 16, 1918.

3. *Pittsburgh Chalice,* silver-gilt, with ornaments of the Passion and small cross of small diamonds. Donated by the Catholic Women's League. Inscription: To the National Shrine from the Catholic Women's League. Pittsburgh, Pa. Theresa M. Molanphy, President; Catherine A. O'Donnell, Secretary; May Slattey, Secretary, 1921.

4. *The DeRonceray Chalice,* silver-gilt, ornamental cross, and inscription: To the Shrine of the Immaculate Conception in memory of Charles and Henrietta DeRonceray and their children, Marie, Estelle, Alfredo and Marie Louise DeRonceray.

5. *The McGrane Chalice,* of silver-gilt, fine ornamental tracery. Inscription: In Memory of Joseph I. McGrane and Mary McGrane.

6. *The Jordan Chalice,* silver-gilt, incised figures of Twelve Apostles. Inscription: A Gift from Rev. Henry Jordan, in memory of the blessings received by himself and family, Pray for us. February 5, 1922.

7. *The Visitation Chalice,* gift of the Sisters of the Visitation, Wheeling, W. Va., silver-gilt and richly ornamented. A beautiful masterpiece of Chinese cloisonne work, done by pupils of the Visitation Sisters in China.

8. *The Douglas Chalice,* of silver-gilt, richly ornamented, with cross of eleven large diamonds, and six amethysts. Inscription: In loving memory of Judge Robert Martin Douglas, from his wife, Mrs. Jessie M. Douglas, of Greensboro, North Carolina. Donated June 23, 1925.

9. *The McElroy Chalice,* a richly finished chalice of solid silver and gold, ornamented with a cross of nine small amethysts and seventeen large amethysts. Inscription: Pray for Mary A. and William B. McElroy of Providence, Rhode Island.

10. *Dunphy Chalice.*—Through the generosity of Mrs. Mary A. Dunphy of Brookline, widow of James W. Dunphy, who for many years was well known in newspaper circles in Boston, the National Shrine of the Immaculate Conception has been enriched by a magnificent chalice.

It is one of the most brilliant works of the goldsmith's art, having been executed under the direction of Bernard A. Dolan of Jamaica Plain, Massachusetts. It is of solid gold, and it is the expressed desire of the donor that the chalice be used daily in the services at the National Shrine.

The name of her husband and the names of some other relatives and friends have been engraved on the chalice, with her own. The chalice is given by Mrs. Dunphy in loving memory of her husband. For years he was closely associated with Catholic activities in Boston, as one of the directors of the Home for Destitute Catholic Children.

The chalice is a faithful reproduction of one made in 1479 in Somerset, England, and known as the Nettlecombe Chalice. It is an admirable example of pure Gothic art and combines beautiful simplicity with appropriate ornamentation. Three large diamonds and an opal of perfect fire, surrounded by smaller diamonds, are used to ornament the knob. All the gold jewelry cherished by Mr. and Mrs. Dunphy was melted and used in making the chalice.

The Nettlecombe Chalice and its paten were brought to light a few years ago, and are of great interest, not only for their beauty and perfect condition, but for their antiquity, for they are older than any other hall-marked example of English goldsmith's work. The original chalice is 6 inches in height, but it was deemed advisable to make the copy 12 inches high. The cup is supported on an hexagonal stem divided into two portions by a knob, itself a beautiful piece of work. The lower part of the stem rests on a curved hexagonal foot, being united to it by Gothic mouldings, and the foot terminates in an upright moulding enriched with a small vertically reeded band. One of the six compartments of the foot is ornamented, as is usual in ancient chalices, by a representation of the Crucifixion.

In the three or four centuries preceding the Reformation, the splendor of the display in a great English Cathedral on any festival day surpassed description. The Catholic Church was the mother of the goldsmiths of the middle ages; St. Dunstan was the patron of their craft in England.

However, during the Reformation the accumulated treasures of the Church were swept away and a disastrous period in the history of art was reached. The misfortune that befell church goods during the sixteenth century has shortened the history of church plate, and examples of pre-Reformation art now left in England are Nettlecombe Chalice and paten.

The chalice and paten are of 14-caret gold and were made by the Tuttle Silver Company of Boston, who make a specialty of reproducing works of art in gold and silver. Their wares may be found in all the high-grade jewelry stores throughout the United States. The trade-mark of the company is the pine tree shilling, which is used because of its association with John Hull, the famous mint master of colonial days, who was the dean of American silversmiths.

One of the gems studding the knob of the chalice is the handsome opal worn by Mr. Dunphy as a stick-pin, encircled with diamonds.

The inscriptions on the inside of the chalice are headed by the name of Mary A. Dunphy, who is the donor, and the deceased remembered are: James W. Dunphy, Patrick Dunphy, Anastasia Dunphy, James Hayes, Mrs. James Hayes, Thomas Conway, Mrs. Thomas Conway, James Conway, Francis Conway, Sarah Conway, Mary Armstrong Conway, Mr. and Mrs. Bryan McDonough, Mr. McTiernan, Mrs. McTiernan, Mr. and Mrs. Armstrong, Frank Armstrong, Walter Armstrong, Agnes Moran, Sister Seraphim of the Infant Jesus, D. C.

The inscription on the base is: "Presented by Mary A. Dunphy to the National Shrine of the Immaculate Conception at Washington, D. C. In Loving Memory of Her Husband, James W. Dunphy. August 15, 1924.

11. Presented by Rev. John T. O'Brien, S.T.L., of Winthrop, Mass. It was

TABERNACLE WORK OF ART

The beautiful Tabernacle placed on the Blessed Sacrament Altar on November 14, 1926, has elicited a great deal of praise. Designed by our architects, Maginnis and Walsh, and executed by Tiffany of New York, it could not be otherwise than unique and beautiful. After it was blessed and ornamented the Most Blessed Sacrament was placed in it, where it will remain permanently and where already a great number of adorers have worshipped.

given in 1876 to Rev. James C. Murphy, who was the first resident pastor of Plymouth, Mass., by the people of that parish and was donated to Father O'Brien on the occasion of his ordination in 1889, because he was the first Catholic boy from that town, born and schooled there, to enter the ranks of the priesthood. "Since then," Father O'Brien wrote, "I have used it regularly, but with the aging years now creeping upon me I am anxious to turn it over to Our Lady's Shrine because of the historical memories and the associations connected with it." This was donated in March, 1926.

12. *Father Whearty Chalice.* In conformity with the desire of the late Rev. William T. Whearty, and in perpetuation of his memory, a chalice of attractive design was presented to the National Shrine.

The chalice was received and consecrated by Bishop Shahan. It was used for the first time in celebrating Mass for the repose of Father Whearty's soul on January 15, 1927.

This handsome chalice, appraised at $1,800, was manufactured by the Gorham Company of New York from jewelry belonging to the priest, his relatives and many friends. The cup of solid gold was made from many watches and rings, 78 of which were wedding rings. The standard of the chalice is worked in Gothic design. Midway down the standard project five rubies and one opal inset with diamonds. At the top of the base are three diamonds and two sapphires in the original ring setting. On the sloping part of the base is a cross inset with four diamonds, opposite to which is an emerald brooch.

On the base is engraved: "In Memoriam Rev. William T. Whearty, born March 7, 1876; ordained March 27, 1904; died November 15, 1924."

Father Whearty was ordained for the missions in North Carolina, where he labored nine years. During the World War he was stationed at Portsmouth, Va., and Fortress Monroe, Va., later going to the diocese of Rockford, Ill., where he served until his death, which occurred at St. Mary's Hospital, Rochester, N. Y., after an illness of 11 months.

PITTSBURGH LADIES PRESENT CHALICE

Sunday, October 23, 1921, a delegation of Catholic women presented a chalice and paten to the Shrine. The chalice is of gold and has a beautiful cross of diamonds on the front base.

The presentation speech was made by Mrs. Molamphy, and accepted by the Rev. Dr. Bernard A. McKenna in the absence of the Right Rev. Rector, Bishop Shahan.

The presentation took place in the Salve Regina Chapel after the delegation had been present at Benediction of the Most Blessed Sacrament in the Chapel in Caldwell Hall.

The following inscription is on the base of the chalice:

To

The National Shrine

from

The Catholic Women's League

Pittsburgh, Pa.

Teresa M. Molamphy, President
Catherine A. O'Donnell, Secretary
Mary Slattery, Chairman

May 1921

Among those present at the presentation of the chalice were: Mrs. Wm. P. Lange, Mrs. John H. Lauer, Mrs. T. W. Elson, Mrs. W. L. Brown, Mrs. Annie O'Neill Carr, Miss Mary I. Hoxsey, Mrs. Robert McWade, Mrs. John Sauter, Mrs. Frank C. Boucek, Miss C. E. Eichenlaub, Mrs. Minnie Conklin, Mrs. Louise Puhl, Mrs. W. C. Neagle, Mrs. Marie Mantz, Mrs. E. H. Drummond, Miss Annie Leech, Mrs. R. G. Gallupe, Mrs. Esther Ford, Mrs. A. J. Briggs, Miss Clara M. Ferheyden, Miss R. A. Good, Mrs. Anna Aland, Mrs. J. J. Studeny, Miss Caledonia McCall, Mrs. J. M. Slattery, Mrs. Catherine O'Donnell, Miss Dora Diebald, Mrs. A. Wuterhalter, Mrs. J. Mohr, Mrs. Fred J. Spahn, Mrs. J. Finn, Mrs. N. J. Smith, Jr., Mrs. Joseph Lauth, Mrs. Harry A. Silverman, Mrs. Charles Lawrence, Mrs. Teresa M. Molamphy, Mrs. Geo. H. Backer, Mrs. Wm. Koasler, Mrs. Hugh Lang, Miss Kate Rosekopp, also Mrs. Clare Collins Green of Detroit, Michigan.

I wish I were the chalice fair,
That holds the Blood of Love,
When every flash lights holy prayer
Upon its way above.

—FATHER RYAN.

JEWELRY GIVEN FOR SACRED VESSELS

Many precious stones and much jewelry of valuable metals have been sent in from all parts of the world. It is of every conceivable description—the gold-rimmed spectacles of an old man, and a $3,000 cluster of diamonds from a society woman; a child's medal, and a package of Liberty Loan bonds; a cigarette case, and a lavalliere set with 100 stones. There are many watches and chains, and dozens of rings.

There has been an old world spirit of sacrifice in the gifts offered to Our Lady. A miner in Bonner, Mont., sent by registered mail a gold ring set with a genuine sapphire, and fifty-one rough uncut stones, sapphires and topazes, to be cut and sold. He was led to find these by Divine guidance, he believes, and suggests that the largest stone be cut and set "for the Crown of the Blessed Mother statue," and adds that he hopes to find and send more.

In the same mail comes a businesslike letter from a rich man in Michigan, enclosing a check for $1,000. Another donation is from Baltimore, an offering for the crown of Our Lady's statue, from a self-sacrificing woman who writes that she wishes to give $40 or $50 in gold, besides silverware, and if necessary, more money, besides a beautiful diamond ring.

Among the donors is the successor of the saintly Father Damien on that island of sorrows, Molokai of the lepers, Brother Joseph Dutton.

And with each gift there is a story, often of sorrow, nearly always filled with intense human drama, and ever bedded in deepest piety.

These things of erstwhile human value—glittering bauble and trinket, and humbler keepsake and wedding adornment—will nearly all be melted up to make the sacred vessels of the Shrine. Already a number of chalices have been molded from the precious metals that have been donated.

RELIGIOUS ORDERS USING CRYPT

More than thirty religious orders and societies, affiliated with and clustering around the Catholic University, already form a vast congregation using the Crypt of the National Shrine. Many of these have small chapels of their own.

The Apostolic Mission House, Atonement Seminary, Augustinian College, Bengalees Mission House (Holy Cross), Capuchin College, Casa Santa Maria, Catholic Sisters College, Chaminade College, Claretian College, Dominican College, Foreign Mission Service, Franciscan Monastery, Holy Cross College, Holy Trinity Mission House, Little Flower College, Marist College, Marist Seminary, Maryknoll House of Studies, Maryknoll Sisters House of Studies, Catholic University schools, Salve Regina organization, Oblates of Mary Immaculate, Oblates of St. Francis de Sales, Palatine House of Studies, Sacred Heart Home for the Aged, Salvatorian College, St. Anselm's Priory, St. Bonaventure's College, St. Gertrude's School of Arts and Crafts, St. Paul's College, Sulpician Seminary, Trinity College, Convent of the Benedictine Sisters, Sisters of Divine Providence.

Murillo's Immaculate Conception in the Prado Gallery, Madrid, Spain. This was selected by the Holy Father himself amongst the various pictures of the Immaculate Conception to be reproduced in mosaic as a gift from the Vatican to The National Shrine, where it will be in a suitable position near the main altar in the upper church. It will be finished in a few years and will be kept in The Crypt until the upper church is built.

CHAPTER 25

POPE'S GIFT OF MOSAIC MADONNA

ONE OF the most interesting embellishments in the basilica will be the gift of Pope Pius XI—a mosaic reproduction of Murillo's immortal "Immaculate Conception," the original of which is in the Prado Gallery, Madrid, Spain.

Work on this priceless gift, which is being executed in the mosaic studio of the Vatican, is progressing encouragingly.

This will really be the gifts of two popes, because Benedict XV had promised to bestow on the Crypt a mosaic of the Immaculate Conception, but died before it could be executed. Quite voluntarily Pius XI took over the promise of his predecessor. The painting which is to be wrought into the mosaic is the one which now hangs in the famous Prado gallery at Madrid. Word has been received from Rome that the distinguished artist, Count Muccioli, the director of the Vatican Mosaic Studio, has completed the cartoons which will serve as models for the painting in oils from which the mosaic will be reproduced. The cartoons were made from the original painting which, by direction of the Pope, Count Muccioli went to Madrid especially to make. It was Pope Pius XI who selected the painting to be copied.

His Holiness sent for Count Muccioli and asked him to bring all the best photographs of the originals of Murillo. After an attentive examination, in which Pius XI gave fresh proof of his fine artistic sense, he chose the Immaculate Conception "la Purissima Bionda," which is kept in the Prado Museum of Madrid, as the model for the mosaic destined for the Washington Shrine. That picture is, in fact, by unanimous consent of artists, the most delicate picture of the Immaculate Conception that Bartolome Esteban Murillo ever painted. There are two paintings of the Immaculate Conception by this painter in the Prado Museum, "la Purissima Bruna" and "la Purissima Bionda," so called from the color that the artist gave to the hair of the Virgin. There is a replica of the "Bruna" by the same Murillo in the Museé du Louvre in Paris. The "Bruna" has a great number of little angels around the figure of the Virgin, twenty-five in all. The "Bionda" instead has only five; but the picture of the Madonna, in both face and figure, is much more perfect and prettier than the other.

The Pope, having chosen this picture, told Count Muccioli to go to Madrid to take an exact copy. He also instructed the artist to take every care so that the work would be a worthy testimony of the Pope's affection for the United States, and especially for the Catholic University of Washington.

Count Muccioli left after a few days furnished with a diplomatic passport by the Secretary of State and a letter of introduction to the Archbishop, Monsignor Federico Tedeschine, Apostolic Nuncio at Madrid. At the Spanish capital the illustrious artist sent by the Pope was received with every respect, and

the Secretary of State, through Signor Leanitz, representing the Department of Education, ordered that he should be treated with the greatest consideration so that he might easily accomplish his work. His task was finished in three weeks, and Count Muccioli returned to Rome, bringing a true copy painted by himself on canvas, a really faithful reproduction, not only in design but also in color.

The dimensions for the mosaic sent from Washington are 2.75 x 1.90 meters. The mosaics, therefore, will be larger than the original at the Prado; in this the figures are a little under life-size, while they will be a little above in the mosaic.

Count Muccioli thinks that the copy in oils will be ready by the end of the present year. A reproduction in mosaics will require at least a year and a half's work. Probably in three years the work will be ready for shipment to Washington.

While the Studio of Mosaics of the Vatican always has a large reserve of enamels in stock of all qualities and colors for the works, many new enamels of very fine colors, such as are merged in the delicate works of the great and gentle Murillo, are to be fused on purpose for the mosaic destined for the Washington Shrine.

That the mosaic will be a work of the highest art, Count Muccioli's reputation as an artist gives assurance. The Count has directed the Studio of Mosaics in the Vatican for many years and has executed many notable works. Among his most important artistic achievements are a portrait in oils of Pope Benedict XV and a large picture of the Apparition of the Sacred Heart of Jesus to St. Margaret Mary Alacoque, destined to be reproduced in mosaics and placed in the Vatican Basilica.

EARLIEST WORKERS REMEMBERED IN PRAYERS

Two of the foremost figures in the early history of the National Shrine were Mrs. F. Burrall Hoffman of New York and Miss Fannie Whelan of Washington. To them is a large measure is due the enthusiasm of the first days of the work for the Shrine. Both have gone to their eternal reward. They are continually remembered in the devotions in the Shrine.

LOYALTY OF OFFICE FORCE APPRECIATED

Very sincere appreciation is felt by those in charge of the Shrine building of the zeal and loyalty of all those who have labored for the past thirteen years in the Salve Regina office. Their work has in a great measure made possible what exists today in the wonderful progress on construction and embellishment of the national temple in Our Lady's honor. They have labored eagerly "in the Queen's service."

Sisters of Divine Providence are devoting themselves to care of the sixteen altars in the Crypt, preparing the vestments for the various religious services, tending the souvenir room just off the House of Nazareth and assisting in the Mariana library and Madonna art gallery of the Shrine, as a true labor of love.

CHAPTER 26

INTERESTING AND VALUABLE GIFTS

Give as the morning that flows out of Heaven,
Give as the waves when their channel is riven,
Give as the free air and sunshine are given,
Lavishly, utterly, joyfully give.

Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth overglowing,
Not the pale bud from the June roses blowing—
Give as He gave them who gave thee to live.

FROM up beyond the Canadian border, from far-off Labrador's shore, from down south of the Rio Grande to Cape Horn, from the Golden Gate of San Francisco, to the scene of the Boston Tea Party, gifts of all sorts—hard-earned savings, treasured heirlooms, mementoes of loved ones gone, wills, jewelry, rare volumes, beautiful madonnas painted by great artists, thankofferings for great favors done—have poured into the Shrine treasury.

They have come from a few whom God has blessed with affluence and true devotion to Mary Immaculate. They have come for the most part from the poor who are dearest and nearest to the Saviour Who does not forget that His incomparable mother had no place but a stable on a bleak mountain-side in which to give birth to the Divine Infant. They come, many of them, from children—"of such is the Kingdom of Heaven."

While some of these were in payment of debts to Mary, they came by the great majority from persons petitioning, from those seeking favors and her powerful intercession. They are investments from persons who see an opportunity to have a share in the masses, novenas, special devotions and prayers that are constantly ascending heavenward from the great treasury of devotion that is being built as a monument to the special love the people of this country have for their special patroness.

The individual gifts are too numerous to be even listed here, but a few will be mentioned to show the wide variety and the fervor and zeal of those who are helping to build the Shrine.

It is an interesting coincidence that of all the necessary objects which must go into the building of the Crypt of the National Shrine of the Immaculate Conception, the very first and the very last were among the earliest gifts—the foundation stone by Mr. James Sexton, of Stratford, Conn., and the sanctuary lamp by Miss Mary L. McLaughlin, Baltimore, Md.

Attracted by the SALVE REGINA, Miss McLaughlin visited the sanctum recently, and, after looking over the plans of the Crypt, decided to donate the large and beautiful sanctuary lamp, of purest romanesque style, which now

graces the spacious basement of the edifice. This was the first of the great ornaments which will one day decorate the Crypt and make it a veritable museum of religious art.

From Father Stewart of New York came a stone from the prison of St. Joan of Arc. This stone is to be placed in the Crypt.

Two interesting gifts to the Shrine from Rome arrived on New Year's Day, 1926. One was a statue of St. Peter, facsimile of the famous statue in the great Mother Church in Rome. This replica was secured for the Crypt of the Shrine by Bishop Shahan while in Rome. It was temporarily placed in the Crypt on January 24, 1926. The other trophy was one of the original bricks of the Holy Door, which had been taken out a year previous, December 31, 1924, and which was presented to Father McKenna for the National Shrine by one of the officials of St. Peter's in Rome.

During October, the month of the Holy Rosary, 1919, the Shrine received a gift of a will from Colorado, the well-known Durward Madonnas, and a check for $1,000 from the Passionist Fathers of Hoboken. Another $1,000 was received from the Oblates of Mary Immaculate of the Northern Province of the United States.

Rev. Arthur T. Connolly of Boston, Mass., made a valuable gift to the Mariana Library in December, 1919. It was a rare volume printed in Mexico in 1749.

Tributes to Our Lady and her Shrine are as varied in nature as her myriad loving children. A typically beautiful offering was that of the Sisters of Holy Cross Academy, Washington, a votive concert presenting the famous Hilger Sisters, young Bohemian artists and loyal Children of Mary.

Having seen in the SALVE REGINA a picture of the little altar in the Crypt, one of Mary's devoted clients motored more than 60 miles in December, 1923, to bring, as her offering, some beautiful lace wherewith to decorate the first altar in the Crypt for Christmas, anniversary of the day on which the Virgin Mary gave to the world its Saviour.

A NOTABLE EXAMPLE

The pastor and people of Old St. Joseph's Cathedral of Buffalo, N. Y., have set a notable example in their devotion to Mary Immaculate in her new Shrine. Through their beloved pastor they have sent $1,089.50. This sum came as the result of the zeal of the pastor and the devotion of the people. It is a happy coincidence that the parishioners of St. Joseph's Cathedral are among the first as a parish to show honor to Mary, recalling the sacrifices made by St. Joseph for the Immaculate Mother. This pastor is now Bishop Walsh of Trenton, N. J.

A gold brooch set with twenty pearls and a very handsome diamond and sapphire ring, containing twenty-two cut stones, were received. Among other interesting gifts are two gold nuggets from Alaska and a silver tea set dating back to the eighties. A very beautiful ring set with rubies and pearls came from yet another Child of Mary.

A war-widow's mite was accompanied by the following touching note:

"As I write this letter I am cuddling my little baby close to my heart. Her father died in this great World War and did not see his little girl. Pray God that some day they will meet in Heaven. Although there are many things that baby needs, I am sending this little dollar for her. My earnest prayer is, 'should my frail hands fail in earning a living for my little girl, O Jesus and Mary, give her into good Catholic hands.' We two live here alone, miles away from those who are dear to us."

The Sisters of Charity of St. Vincent de Paul of Emmitsburg, Md., donated through their superior, Sister Paula, a unique set of vestments. The various pieces are decorated with Marian symbols and with representations of the Miraculous Medal and of the Apparition of Our Lady of Ratisbon. The chasuble with the representation of the Miraculous Medal was used for the first Mass of the Feast of the Immaculate Conception, 1925, in the Crypt by Rev. Dr. Bernard A. McKenna.

Two pictures of Our Lady of Cznestowa were given to the Shrine early in 1926, one from a Washington woman and the other from the reverend rector of the ecclesiastical seminary located near that famous Shrine.

When Bishop Caruana visited the site of the Shrine and the Salve Regina office in December, 1921, he donated a beautiful picture, from Malta, of the Blessed Virgin, and added to the nucleus of the Mariana Library a very valuable book on "The Famous Shrines."

A gift of $2,000 in cash was made by Joe Millett, of El Paso, Texas, who wrote: "Now this, my money, being earned dime by dime by serving at tables (being a waiter), I cannot think of affording to meet some loss—so now I am sure nobody will be able to get my money, thus it is the safest investment I ever made in my life."

A most beautiful piece of hand-made Irish lace was presented to the National Shrine by Mrs. Robert Collier of New York City.

A donation of jewels, the value of which is estimated at between $5,000 and $10,000, has been made by the estate of Winifred T. Timons of Nashua, N. H. In the collection were two sunbursts of diamonds, a dinner ring of diamonds, opal rings, pearl beads, watches and other valuable stones, all set in gold or platinum.

To the High Altar of the Crypt the Academy of the Holy Cross, Washington, D. C., presented an altar-pendant of very fine lace, the work of Sister M. Domini, one of the teachers at the academy. It is 10 feet in length and consists of several V-shaped pieces, each of them finished with exquisite skill, the work of an entire year.

Gifts are received each week accompanied by such letters as these:

"I am sending you a few pieces of jewelry. The large diamond ring is valued at $200, and I wish it placed to the dear memory of my father. I am also sending you a small diamond pendant given me at Xmas, and which I have never

Return to Caldwell Hall after the Field Mass on May 20, 1920. In the rear, Apostolic Delegate John Bonzano, who blessed the site, with his attendants and Monsignor George Dougherty, Vice-Rector of the University. In front, Bishop Shahan, Rector of the University and Rev. Bernard A. McKenna, S.T.D., Director of The Shrine.

worn. Please accept these and the old gold rings, pins and cross and watch for our own intentions and for the poor souls in Purgatory."

A DYING REQUEST

"I am writing to you to send you a check for $10 towards the Shrine of the Immaculate Conception. The money was promised by my sister Marie, who is now dead. When she was dying she told us of her promise of $10 towards a Shrine of Our Lady in Washington, but owing to her weakened condition we were unable to get accurate information as to what shrine she meant. But when I learned of the Shrine to the Immaculate Conception being erected on the University grounds I was sure it was the place she had in mind, for Marie was always so deeply interested in the University. Will you oblige me by taking care of this matter for me? I thank you for your kindness in doing so, and pray that God's blessing may rest upon your work always."

FROM THE SOUTH

"Our colored children attending St. Anthony's School for colored children have handed me two hundred and sixteen pennies, which they have saved, and

I have been requested to send them to you on her Feast of the Immaculate Conception as their contribution to the National Shrine.

"Eight years ago there was not a single colored Catholic child in Memphis, and from this fact you will appreciate the wonderful work that is being done by the good Sisters of Charity who labor so zealously in our midst."

A DAUGHTER'S SACRIFICE

"By express I am sending you some pieces of jewelry. The ring with the pearls in it is valued at $125.00. I received it from my mother for graduation, but never wore it, as she died shortly after, and the memory was too sad. The ring of diamonds is an heirloom. It must be a hundred years old. The diamonds are real, but the cutting is old-fashioned. Will you please say a prayer for me, father. I am young, but very delicate, and as I am engaged to be married am most anxious for a cure. Also a sister of mine is in great trouble and needs prayers. As a Child of Mary, I have great faith in Our Blessed Mother's intercession."

"In honor of our Immaculate Mother, I am sending you by registered mail a brooch and pin to be used for the making of altar vessels for Our Lady's Shrine. It was sent me by my brother (since dead), from the gold coast, Western Australia, and it is native gold. Under no consideration do I wish it sold for its design, no matter what its value."

A NOBLE SACRIFICE

"I am enclosing the engagement ring of my fiancee. . . . She has been sick for a long time and expressed the wish that the ring should go to the National Shrine of Our Lady as an offering that she will get well if it is God's will.

"The doctor . . . said that she was dying, and we have no hope except in a miracle. If she gets well we will know that a miracle has been performed, and if she does not we will be resigned to God's will.

"If she gets well the ring is to be put in the Shrine as a Thanksgiving offering, and if she does not we want it to be put in the Shrine as an offering and masses said for the repose of her soul.

"Hoping it is God's will that she will recover, and resigned to whatever happens."

The value of the ring is $600.

CHALICE AND CIBORIUM

"I am taking the liberty of sending to the Shrine of Our Blessed Mother a Chalice and Ciborium as a thankoffering for the many graces and blessings received by myself and parents, brothers and sisters. I am sending the box by express today. Wishing you continued success in your glorious work for the Shrine. The Chalice and Ciborium were made in Paris to order."

A BISHOP'S REQUEST

"I am sending you enclosed my little contribution for the National Shrine. It is sent in the name of the new diocese of Lafayette which I have placed under

the special protection of the Blessed Mother, with utmost confidence she will guide its destinies and obtain for it untold blessings."

PROTECTED IN WAR

"A year ago I sent $5 for the National Shrine of the Immaculate Conception Shrine, and promised to send a like amount this year if possible. Instead you will please find two $50 Liberty Bonds, which I am sending for Our Lady's Shrine in thanksgiving for the safe return of my brother from almost two years of war. I placed him in care of the Blessed Mother of God when he left and promised her I would contribute $100 toward her Shrine if he came home safe. He came back without a scratch after being in active service at the front all the time he was overseas. It was surely the powerful protection of Our Lady that saved him, as over half of his companions in the division were killed or wounded. It is a small token for such a great favor, but I am a poor working man; I can't afford any more."

PRIEST AND PEOPLE

"Enclosed please find two checks for the National Shrine. We have had a box in the sanctuary for some time in which the people placed their offerings for the Shrine. At the close of May we took up a collection in the church for the same purpose. The check for $79.15 represents the offerings of the faithful. A gold watch was raffled which brought seventy-six dollars for the Shrine. Recently at my fifteenth anniversary celebration the people gave me a purse, fifty dollars, which I set aside as a little offering to Mary Immaculate as an act of gratitude for many favors received through her intercession."

TRUE CONTRITION

"Just the letter of a poor sinner who has been given the opportunity to repent. Accept this $25 for the National Shrine. I walked into a downtown church the other day at lunch time. It's a dark church, but the statue of the Virgin stood out white and clear. The darkness seemed to be my sins, her statue the white road of right living. So I knelt there and promised something for her Shrine if she could make me feel a real sorrow for my sins. I heard a friend at the office talking about the Shrine, etc. Thank God I saw myself in my true light in time. Here is the money promised. May your work meet with grand success. I go to communion every month now and my wife is happy and surprised. God bless the good Catholic Faith."

SPIRITUAL BENEFITS TO BENEFACTORS

The Holy Mass is said for all benefactors on Mondays and Saturdays of every week. The benefactors share in all the Masses and spiritual exercises of the University clergy. Deceased relatives and friends may be enrolled and share these benefits.

SISTERS PLEDGE LINEN FOR ALTARS

One of the most touching gifts to the National Shrine was tendered when, at the close of a special Mass in the Shrine Crypt, 350 Sisters, representing seventeen different communities, pledged their orders to provide three sets of altar linens for the fifteen altars in the Crypt. The Sisters were just completing the (1924) annual summer course at the Catholic University of America, on the campus of which the Shrine is being erected.

Following are the orders represented in the gifts: Sisters of St. Joseph, Chestnut Hill, Philadelphia, Pa.; Sisters of St. Joseph, Wheeling, W. Va.; Sisters of St. Joseph, Hartford, Conn.; Sisters of the Holy Family of Nazareth, Chicago; Sisters of the Holy Union, Fall River, Mass.; Sisters of Charity, Stein Hill, Pa.; Sisters of Mercy, Chicago; Sisters of Mercy, Belmont, N. C.; Sisters of St. Casimir, Chicago; Felician Sisters, Detroit, Mich.; Dominican Sisters, Caldwell, N. J.; Sisters of St. Francis, Glen Riddle, Pa.; Sisters of St. Joseph of Carondelet, St. Louis, Mo.; Sisters of St. Dominic, Akron, Ohio; Sisters of Mercy, Wilkes-Barre, Pa.; Sisters of Mercy, Hartford, Conn.; Sisters of St. Dominic, Montclair, N. J.; Ursuline Convent, E. 55th and Scoville Avenue, Cleveland, Ohio; St. Mary's Convent, 611 E. 5th St., Wilmington, Del.; St. Cecilia Academy, Nashville, Tenn.; Seton Hill College, Greensburg, Pa.; Convent of Mercy, Freeland, Pa.; Sister M. Hilarian, 415 Gerritt Street, Philadelphia, Pa.; Sisters of St. Rose Convent, La Crosse, Wis.; Sisters of St. Francis Xavier Convent, Providence, R. I.; St. Mary's Academy, O'Neill, Neb.; Sister M. Lauriana, Chester, Pa.

All forty-five sets of linens were at the Shrine in time for the Masses during the Holy Name Convention. Officials at the Shrine regard the gifts as eminently fitting. It was the simplest, yet holiest, the least costly, yet richest, donation the Sisters could give, it is said.

Give thy heart's best treasures
From fair nature learn;
Give thy love—and ask not,
Wait not a return.
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.

—*Adelaide Procter.*

Group of leading workers for The Shrine. Left to right: Mrs. Mary Chase Stratton, inspiring genius of the ceramic work so greatly admired by all who visit The Shrine; Frederick V. Murphy, assistant architect and head of the School of Architecture at Catholic University; Rev. Dr. Bernard A. McKenna, Director of The Shrine, and Charles D. Maginnis, the leading spirit in the beautiful architectural work in The National Shrine and of Trinity College Chapel close by.

CHAPTER 27

IMPORTANT VISITORS TO THE CRYPT

EXCEPTING only the Holy Father himself, practically all of the high dignitaries of the Catholic Church, in Rome as well as in the United States, including every important Vatican official, has visited the Crypt and marvelled at the exquisite proportions of the great American basilica that is being erected in honor of Mary Immaculate. Conspicuous among these must be mentioned:

Monsignor Camillo Caccia Dominioni, Maestro di Camera di Sua Santita, Roma; Monsignor Rocco Beltrami, Roma; Monsignor Angelo Bina, Secretary of His Eminence, Cardinal Bonzano, Roma; Monsignor Carlo Respighi, Papal Master of Ceremonies, Roma; Monsignor Carlo Grano, Roma.

From the Vatican: Mgr. Giuseppe Palica, Archbishop of Filippi, Vicegerent of Rome; Mgr. Dominioni Camillo Caccia, Maestro di Camera of His Holiness, Rome; Mgr. Carlo Respighi, Prefect, College of the Masters of Ceremonies, Vatican, Rome; Mgr. Rocco Beltrami, Chamberlain, Canon Angelo Bina; Mgr. Carlo Grano, Assistant Librarian, State Department, Vatican, Rome; Mgr. Francesco Marchetti-Selvagiani, Archbishop of Selencia, Secretary of the Congregation for the Propaganda of the Faith; Mgr. Giuseppe Calderari, Master of Ceremonies, Vatican, Rome; Mgr. Bartolomeu Cattaneo, Archbishop of Palmyra, Apostolic Delegate in Australia; Mgr. Paves Marella, Auditor, Apostolic Delegation.

Church dignitaries from other countries: Joanne, Cardinal Csernoch, Archbishop of Strigon, Hungary; Dr. Ignaz Seipel, Chancellor of Austria, Vienna; D. Enrique, Cardinal Reig, Archbishop of Toledo, Spain, Primate of Spain; D. Henry van de Wetering, Archbishop of Utrecht, Holland; D. Antonio Pueyo de Val, C.M.F., Bishop of Paito, South America; Henry G. Graham, Bishop of Tipasa, Edinburgh, Scotland; Wilhelm Berning, Bishop of Osnabrück, Germany; Adam Hefter, Bishop of Gurk, Klagenfurt, Austria; M. J. Fallon, Bishop of London, Ontario, Canada; P. J. Clune, Archbishop of Perth, W. Australia; J. M. Liston, Bishop of Auckland, N. Z.; M. Antonio Mejia, Bishop of Guayana, Venezuela; J. R. Rodič, O.F.S., Bishop of Belgrade, Yugoslavia; M. Gonzi, Bishop of Gozzo, Malta; H. McSherry, Vicar Apost. Easter Cape of Good Hope; Tiberio Salazar Herrera, Bishop of Manizales, Colombia; Pascual Diaz, Bishop of Tabasco, Mexico; Arthur Vermeersch, S.J., Rome, Italy.

From Ireland.—Most Rev. J. A. Harty, Archbishop of Cashel; Rt. Rev. James Downey, Bishop of Kilkenny; Rt. Rev. Wm. Keely, Bishop of Kapsha.

Members of the American Hierarchy: J. J. Glennon, Archbishop of St. Louis; J. A. Crimont, S.J., Juneau, Alaska; J. F. Busch, Bishop of St. Cloud, Minn.; A. J. Schwertner, Bishop of Wichita; F. A. Beckman, Bishop of Lincoln, Neb.; R. O. Gerow, Bishop of Natchez, La.; J. A. Griffin, Bishop of Springfield, Ill.; S. J. Messmer, Archbishop of Milwaukee; J. F. Noll, Bishop of Fort Wayne;

C. Van de Ven, Bishop of Alexandria, La.; A. P. Dossaert, Archbishop of San Antonio, Texas; J. Jeanmard, Bishop of Lafayette, La.; Ed. Heilan, Bishop of Sioux City, Iowa; J. J. Cantwell, Bishop of Los Angeles and San Diego; E. J. Hanna, Archbishop of San Francisco; T. W. Draunn, Bishop of Des Moines, Iowa; W. Turner, Bishop of Buffalo.

Members of Diplomatic Corps and important personages from abroad: Sir J. Fitzpatrick, Chief Justice of Quebec, Canada, and Lady C. C. Fitzpatrick; Paul Claudel, Ambassador of France; Duchess of Norfolk; Lady Isabella Howard, Lady Rachel Howard, British Embassy; Magdalene L. Steen, Daniel Steen, Norwegian Legation; Antoinette de Martino, G. de Martino, Italian Embassy; Marie Louise Miya Sawada, wife of the Counsellor of the Japanese Embassy.

Other distinguished visitors included John McCormack, Admiral W. S. Benson, Mrs. Mary Wise Benson, Marquis and Marquess Maloney and daughters, John J. Mullen and daughters, and Senator David I. Walsh.

During the Episcopal Jubilee of Cardinal Gibbons at the Catholic University in 1919 at which nearly eighty bishops were present, many manifestations of zeal for Mary's honor and the glory of her Divine Son were apparent. Besides words of encouragement for the work of the Shrine, many visited the office of the SALVE REGINA and gave a token of their earnestness in the work.

One of the most encouraging marks of devotion was the visit to Salve Regina office of Bishop Julian, of Arras, in France, whose cathedral had been totally destroyed. Hearing of our work and having a tender devotion to our Blessed Mother, his eyes filled with tears at the thought of his own demolished cathedral, he gave a donation to our Shrine and blessed the work.

Unaware of this, another son of France, and now Vicar Apostolic of Alaska, Rt. Rev. Bishop Joseph Crimont, S.J., came to give his donation and to say he, too, wanted his Eskimo children represented in the National Shrine of North America. Both Bishop Julian and Bishop Crimont, S.J., deemed it an honor to personally sign their names in the records of the Shrine.

Frequently now not only do pilgrimages of hundreds come, but small parties and individuals also wend their way to the Shrine. At one time it is a single individual from India or the Virgin Islands, or a group from Baltimore, such as the three priests and nineteen students from the Passionist Monastery in Baltimore, or the three sick persons who were brought for a cure, or the cardinals, archbishops and bishops during the annual meeting of the bishops, or the attendance at the Benediction of the Most Blessed Sacrament at the close of the National Convention of Catholic Charities.

This Benediction was given by Bishop Shahan and attended by the beloved Archbishop of St. Louis, Archbishop Glennon, who after the ceremonies made a visit through the whole Crypt.

Already a couple have come to the Crypt to celebrate the twenty-fifth anniversary of their wedding, and a newly married couple from West Virginia have

received Holy Communion at the mass in the Crypt each morning during their visit to Washington.

These events in themselves would be most interesting, but when we add to this the fact that on the evening of September 23, 1925, exactly five years to the day after the laying of the cornerstone, one hundred and fifty-five candidates for Holy Orders were rehearsing in the Crypt for the reception of Holy Orders given the following day—fully, then, we recognize that the Crypt, in five years, accomplished even more than it promised.

A very interesting fact, and one that is becoming more and more evident, is the large number of artists who are daily visiting the Shrine. Brought by the reports of its great artistic values, they have come from far and near to study the ceramics and mosaics. After careful examination they have all voluntarily added their words of praise and appreciation to the already numerous comments which have been made on the artistic merits of the great National Crypt of Mary Immaculate.

Two Apostolic Delegates visited the Crypt in June, 1926. They were His Excellency, the Most Reverend Pietro Fumasoni-Biondi, D.D., Apostolic Delegate to the United States, and the Most Rev. George Caruana, D.D., Apostolic Delegate to the Antilles. Both prelates have long been keenly interested in the National Shrine and have added their prayers and enthusiasm to that of the many thousands who have viewed the edifice.

Following the Eucharistic Congress, many of the prelates and other church dignitaries visited the Crypt of the National Shrine. Conspicuous among these was the Cardinal Archbishop of Paris and his entire party. They spent several days at the University as the guests of Bishop Shahan. Besides Cardinal Dubois, the Archbishop of Algiers, Msgr. Leynaud; the Auxiliary Bishop of Paris, Msgr. Chaptal; the Bishop of Mans, Msgr. Grente; the Abbe Charles Delabar, the Vicar General of Paris; the Abbe P. Flynn, Cure de Sainte Madeleine of Paris; the Rev. F. V. Larenzo, S.S.S. Sec. General of the Eucharistic Congress of Italy; the Rev. Alphonse Pelletier, S.S.S. of New York City; and the Rev. A. N. Arcibal, also of New York City, were with the Cardinal. These visitors arrived on Wednesday, July 7, and on the following morning Archbishop Leynaud of Algiers said Mass in the Crypt on the main altar, while the Bishops of Paris and Mans and the other clergy read Mass on the side altars. On Friday morning the Cardinal Archbishop Dubois read Mass in the Crypt, which was attended by over 200 Sisters who were students in the summer school at the University. After the Mass a photo was taken of the Cardinal, the clergy and the Sisters, at the entrance of the Crypt.

During their visit the French prelates and clergy made several visits to the Shrine and were greatly impressed by the beauty of the Crypt. Cardinal Dubois said: "It is one of the most unique and beautiful crypts in the world. In itself it is worth a visit to Washington."

The altars of the Shrine are formed from Algerian onyx, and when the

Archbishop of Algiers saw them he was not only delighted but also surprised, because of the rarity of this beautiful onyx in Algiers itself.

The visit on March 20, 1927, of one of the first native Chinese bishops, Rt. Rev. Odoric Tcheng, O.F.M., of Cotenna, emphasized the Catholicity of the Church, for, during this week, there were visitors from Australia, Japan, Canada, South Africa, China, Peru and Brazil, not to speak of the various countries of Europe such as Poland, Lithuania, Italy, France, Germany, England, Ireland and Scotland.

The Spanish Cardinal, Reig y Casanova, the Archbishop of Toledo, Spain, and his party visited the Shrine. His cathedral, renowned the world over for its great size and beauty, is known to all lovers of architecture. Yet the Cardinal did not hesitate to say that the National Shrine was the beginning of one of the most wonderful cathedrals in the world.

Cardinal Csernoch, the Archbishop of Budapest, came to the Shrine with our Apostolic Delegate, Archbishop Fumasoni-Biondi, on July 9, 1926. He was greatly impressed with the Shrine. He said that, of all the wonderful things he had seen while in America, the National Shrine would leave the most lasting impression with him.

The Archbishop of Perth, Australia, Msgr. Clune, was another noted visitor after the Eucharistic Congress. Archbishop Clune spent several days at the University. Only a short time ago he laid the foundations for his own new cathedral, at which all the prelates of Australia and New Zealand assisted. The Archbishop read Mass several times in the Crypt of the Shrine. He was greatly impressed and made a deep study of the mosaics and ceramics.

The Rt. Rev. Alcuin Deutsch, O.S.B., Ph.D., D.D., abbot of St. John's Abbey, Collegeville, Minnesota, said Mass in the Crypt and afterwards was delighted to visit and see the progress of the work in the Crypt.

His Eminence, Cardinal Dougherty of Philadelphia, visited the Crypt on April 26, 1927, the evening before the meeting of the Trustees. After examining it carefully for nearly an hour, the Cardinal remarked, "It is a wonderful work, truly an inspiration."

The Provincial of the Mexican province of the Sisters of Reparation and the head of the house in New York were interested visitors in May, 1927. The former, who was exiled from Mexico, was delighted with the large oil painting of Our Lady of Guadalupe, hanging in the Crypt.

Not Catholics alone come to the Crypt to offer their devotions to Our Blessed Mother, but it is a hopeful sign that there is a steadily increasing number of non-Catholics who come to wonder and remain to pray. Beautiful examples of faith in the power of Mary are not infrequent. One poor sick woman made a journey of 200 miles to Washington that she might come and pray in Our Lady's Church.

Many schools on their annual sight-seeing trips to Washington are now coming to the Crypt of the National Shrine.

The heads of practically all the religious houses in this country have already

On May 20, 1920, after Field Mass by the then Apostolic Delegate, Archbishop John Bonzano (now Cardinal), crowd making pilgrimage to historic altar used by Archbishop Carroll, first Bishop in the United States.

visited the Shrine at least once, and some of them frequently. One of these was the Benedictine Abbot of Beuron. Father Pancratius Pfeiffer, Superior General of the Salvatorian Fathers from Rome, expressed his deep appreciation of the work and also the great surprise it was to find such excellent and beautiful work here in Washington.

Another competent critic, and one who is most sympathetic with the use of the marble in the Crypt, Monsignor Joseph H. McMahon, LL.D., Rector of the Church of Our Lady of Lourdes, expressed himself as most delighted with the whole scheme, as well as with its symbolism.

Heads of Religious Orders: D. Fideliz de Stotzingen, Abbott Primate, O.S.B., Rome, Monte Aventino; A. Serrano, C.M.F., Washington; J. Forest McGee, O.F.M.; Paschasius Heriz, O.C.D., Prior, Washington, D. C.; P. M. Alphonsus Orlich, Minister Generalis, Fathers Minor Conventuals; P. M. Timotheus Branchle, General Secretary, Minors Conventuals, and from Rome, Father Ernest Rieu, General Superior of the Marists; Fr. Romualdus de Sta Catharina, Provincial of Catalonian Province, and Fr. Lucas Tristany, Definitor Generalis, O.C.D.

Amongst those who expressed their great surprise as well as delight was the Rt. Rev. Monsignor E. C. Laflamme, Rector of the Cathedral of the Immaculate Conception of Quebec. Especially was his surprise great when he was shown the sub-basement beneath the crossing where the foundations, weighing nearly 30,000,000 pounds, are visible.

Among the schools that visited the Crypt in May, 1927, were the Girls' Catholic High School of Philadelphia, the Camden Catholic High School, the Boys' Catholic High School and West Philadelphia Catholic High, together with a number of other schools that came to Catholic University to take part in an athletic meet in the big stadium.

Monsignor Bernedetti and Monsignor Scalia from the Vatican Library visited the Shrine during September, 1927, and spent much time in conference with Father McKenna regarding the Mariana Library that is being collected.

Mrs. Muriel McSwiney visited the site of the Shrine and inspected the plans for the structure on December 11, 1920. The work of the campaign was explained to her by the Salve Regina office force. She took away as a souvenir the program of the ceremonies at the laying of the foundation stone.

Archbishop Francis Redwood, of Wellington, New Zealand, oldest Catholic bishop in the world, was a visitor in July, 1924, at the National Shrine. He was a school companion of Archbishop Ireland and Bishop Gorman. He made a substantial contribution. Among other visitors were Gabriel and Elizabeth Lafargue a'Aizacy, of Pyrenees, France.

Sir Charles Fitzpatrick, the Canadian premier, and Lady Fitzpatrick were among the visitors to the Crypt in December, 1925. The Superior General of the Assumptionist Fathers, Rev. Gervais Chereyard, who resides at Ara Coeli in Rome, and Sir Esme Howard, British Ambassador to the United States, were also visitors about the same time.

When Most Reverend Archbishop Cieplak, the famous Russian martyr, came to Washington in December, 1925, to thank President Coolidge for the intervention of the United States Government in his behalf when he was held a prisoner by the Bolsheviks, he visited the Crypt and voiced his admiration at its beauty and marvelled at the size of the Shrine. It was while on this pious pilgrimage that he received news of his appointment as Archbishop of Vilna.

Rev. Dr. Corrigan, newly elected rector of St. Charles Seminary, Overbrook, Pa., visited the Crypt in January, 1926, as did also Rev. Dr. John Burke, C.S.P., who has for a number of years been prominently associated with the National Catholic Welfare Conference, and Dr. William P. Herbst of Minneapolis, Minn.

A delegation from the Supreme Council of the Catholic Daughters of America visited the Crypt in February, 1926, headed by Miss Mary C. Duffy, the Supreme Regent.

His Excellency, the Cuban Ambassador, and Senora Gisela Hide Sanchez Aballi, when they visited the Crypt in February, 1926, were accompanied by Dr. Jose Luis de Cuba. Other visitors about the same time were Rev. Raymond Drinan, Chaplain, U. S. Navy, Sisters Dolores and Kathleen of the Ursuline Community of Louisville, Ky., and W. J. Rauthier of Manchester, N. H.

The Norwegian Ambassador and his wife, Madame Steen, visited the Crypt March 4, 1926.

Mrs. Charles Palms, the first president of the Detroit Chapter of the SALVE

Regina, visited the Shrine in April, 1926, and was greatly surprised and delighted to note the wonderful progress that had been made.

A few days before Easter, 1926, a visit was made to the Shrine by the Prior of the famous Escorial, Spain. The Escorial is one of the great monuments of religion and history in Spain. It has been the burial place of the Spanish kings for more than 300 years. The Prior was much interested in the Shrine plans and enthusiastic about the progress and amazed at the symbolism. Father McKenna had been a guest at the Escorial with the Prior the year before and was glad to welcome him to the Shrine.

Visitors to the Shrine during April, 1926, included: The Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore; Most Rev. Austin Dowling, D.D., Archbishop of St. Paul; Most Rev. John Glennon, D.D., Archbishop of St. Louis; Most Rev. Edward J. Hanna, D.D., Archbishop of San Francisco; Most Rev. John J. McNicholas, D.D., O.P., Archbishop of Cincinnati; Rt. Rev. Edward D. Kelly, D.D., Bishop of Grand Rapids; Rt. Rev. Joseph Schrembs, D.D., Bishop of Cleveland; Rt. Rev. William Turner, D.D., Bishop of Buffalo; Rt. Rev. Edmund Gibbons, D.D.; Bishop of Albany; Rt. Rev. M. J. Muldoon, D.D., Bishop of Rockford; Rt. Rev. Michael J. McDevitt, D.D., Bishop of Harrisburg; Rt. Rev. Joseph Lillis, D.D., Bishop of Kansas City; Rt. Rev. Michael F. Fallon; also the lay trustees of the Catholic University, Mr. John J. Nelligan, Baltimore, Md.; Mr. Martin, of Martinsburg, W. Va., and Sir James Ryan, Philadelphia, Pa.

The last week in March, 1926, the students of St. Rose's Technical School, Washington, made a pilgrimage to the Crypt in honor of the Blessed Mother. At the conclusion of their devotions, an address of welcome and explanation of the Crypt was made by Father McKenna.

Among the distinguished visitors to the Salve Regina office during February, 1922, to see the model and plans of the National Shrine were Archbishop Canevin from Pittsburgh, a Trustee of the Catholic University and a member of the Building Committee of the National Shrine; Archbishop Szeptyiski, metropolitan Archbishop of Lemburg, Galicia, a province in Poland. He is the highest ecclesiastic of the Ukranian Greek Catholic Church, whose head is the Pope. He admired the great plans and wished us God's blessing in the undertaking; Admiral Benson, who with Mrs. Benson admired the new model of the Shrine and were particularly struck by the beautiful paintings of the interior which hangs on the walls of the Salve Regina office; Monsignor Wm. Hickey of the Cincinnati Diocese, who marvelled at the beauty of the designs and wished all kinds of good luck.

Visitors during May, 1926, included: Senator Ransdell of Louisiana and party; Senator and Mrs. Metcalf, of Rhode Island; the Right Honorable and Mrs. John Sweeney, Providence, R. I.; Rt. Rev. Msgr. Nelson Baker, Director of the Shrine of Our Lady of Victories, Lackawanna, N. Y.; Rt. Rev. Msgr. Joseph McMahon, LL.D., pastor of Our Lady of Lourdes, New York City; Very Rev. Pancratius Pfeiffer, S.D.S., Superior General of the Salvatorian Fathers,

Rome, Italy; Rt. Rev. Msgr. LaFlamme, Rector of the Basilica of Immaculate Conception, Quebec, Canada; Rev. Denis J. Hayes, D.D., Rector of Sacred Heart Seminary, Detroit, Mich.; Very Rev. George M. Sauvage, C.S.C., D.D., Procurator General of the Congregation of Holy Cross, Rome, Italy; Very Rev. James A. Burns, C.S.C., President Emeritus of the University of Notre Dame, Notre Dame, Ind.; Rev. J. B. Delekin, pastor of St. Augustine's Church, New Orleans, La.; Very Rev. T. Racine, Chaplain, the Ursuline Convent, New Orleans, La.; Rev. John Burke, C.S.P., of the National Catholic Welfare Conference; Rev. James M. Gillis, C.S.P., Editor of the *Catholic World;* Rev. James McSorley, C.S.P., and Rev. Francis P. Lyons, C.S.P., both of Washington, D. C.; Rev. Michael McSorley, with one hundred students from St. John's High School, Manayunk, Philadelphia, Pa.; Sister Marie Teresa, the eminent artist, from the College of St. Catharine, St. Paul, Minn.; Sister Philomena, Provincial of the Sisters of St. Joseph (St. Louis Province), College of St. Catharine, Minn.; and Sister Mary Immaculata, who was accompanied by one hundred of her students from the Girls' Catholic High School, Philadelphia.

During June, 1926, there were not a few visitors from foreign lands, including Father Luke, the Definitor General of the Carmelite Order, Rome, Italy; Father Romuald of St. Catharine, O.C.D., Provincial of Catalonia; Very Rev. Timotheus Brachte, O.M.C., Secretary and Assistant General of the Order; Very Rev. Alphonsus Dulioh, O.M.C., Minister General of the Order; Rev. Wm. Lalou, S.T.L.; the Duchess of Norfolk and her daughter, Lady Rachel Howard; Lady Isabella Howard, wife of the British Ambassador to the United States; Mme. Recedas, wife of the Argentine Ambassador to the United States, together with Mme. Marie Carmon de Lolando; Mme. Marie Louise Muyo Savada, wife of the Councillor of the Japanese Embassy, Washington; Mr. Leo P. L. Woo, Sacred Heart College, Canton, China; Sisters Mary Eucharist and Gonzaga, Waterville, Me.; Sisters Bridget O'Connor, and Baptist McDermott, St. John's, Newfoundland; Sisters Hedda and Aidan, Portland, Oreg.; Mrs. Mary Cosgrove Blainey, Norfolk, Va.; Miss Jane Cosgrove, Augusta, Ga., together with Mrs. Julien O'Connor and Mrs. Catharine E. Sullivan, both of Detroit, Mich.

Among the many pilgrims on their way to the Eucharistic Congress in Chicago, who stopped to view the National Shrine, was the Very Rev. Nicholas Garcia, C.M.F., Superior General of the Claretian Fathers. Father Garcia was accompanied by his secretary, Very Rev. Alexander F. Cepeda, C.F.M., who is also the author of a number of books relating to the Blessed Virgin.

On June 17, 1926, the Shrine was honored by a visit from the Rt. Rev. Monsignor Seipel, the great Austrian priest and statesman. Monsignor Seipel showed himself intensely interested in the work and spent some time in examining the Crypt for himself, and commented in terms of admiration. On his way to Chicago to the Eucharistic Congress, he was accompanied on his visit to the National Shrine by the Councillor of the Austrian Embassy.

Archbishop Diaz of Mexico visited, on March 22, 1927, the Shrine in the company of Monsignor Morella, Auditor of the Apostolic Delegation. He care-

fully examined the columns, altars and especially the Mary Memorial Altar, and declared them amongst the most beautiful he had ever seen.

Those attending a pilgrimage of Catholic Daughters of America (July 14, 1927) included:

Mary C. Boland, G.R., Washington, D. C.; Anna O'Neill. Chicago, Ill.; Minnie Sweeney, Olympia, Wash.; Florence Walsh, Seattle, Wash.; Mabel Woods, Syracuse, N. Y.; Helen McGrath, Mrs. McGrath, Chicago, Ill.; Margaret Connroy, Concord; N. H.; Margaret Desward, Concord, N. H.; Mary A. Kane, Poultney, Vt.; Mary E. McKeogh and mother, Rutland, Vt.; Katherine Rilley, St. Albans, Vt.; Elizabeth A. Hannon, Auburn, N. Y.; Gertrude Dougherty, Concord, N. H.; Ella Dwyer, Claremont, N. H.; Bessie M. Kelly, Sarah Flanagan, Alma Manecon, Grace Spencetnok, Mary Doud, Mrs. James T. Ryon, Washington, D. C.; Mrs. McKeough, Rutland, Vt.; Mrs. T. A. Hensler, Irwin, Pa.; Mary Calnan, Washington, D. C.

The following figures, showing a total of 1,407 visitors to the Crypt who signed the official register between August 15 and September 15, 1927, give some idea of the widespread area from which pilgrims come to the National Shrine. Of course only a small percentage of the visitors sign the register. No record is kept of the visitors from the District of Columbia, whose number is legion:

New York, 181; West Virginia, 41; Maryland, 94; New Jersey, 82; Ohio, 99; Colorado, 14; Indiana, 34; Illinois, 78; Virginia, 23; Rhode Island, 28; Pennsylvania, 175; Georgia, 11; Alabama, 5; Nebraska, 3; Connecticut, 85; North Carolina, 13; South Carolina, 15; Vermont, 6; Delaware, 4; Kentucky, 40; Texas, 11; Oregon, 7; Massachusetts, 150; Minnesota, 4; Tennessee, 17; Michigan, 60; Florida, 12; Missouri, 35; California, 20; Louisiana, 14; New Hampshire, 11; Maine, 3; Wisconsin, 4; Kansas, 2; Washington, 7; North Dakota, 5; Canada, 8; Germany, 2; Philippine Islands, 3; Italy, 1. Total, 1,407.

APOSTOLIC DELEGATE SHRINE ENTHUSIAST

One of the most enthusiastic admirers and promoters of the National Shrine of the Immaculate Conception is the present Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi. He has repeatedly pontificated in the Crypt, and shows great pleasure in visiting the Shrine and in bringing with him prominent personages from all over the world.

"UNDER THY PROTECTION"

"Sub Tuum Praesidum" ("Under thy protection") is on the crest of the devoted client of Mary, Bishop Jeanmard, of Alexandria, who has shown more than once his deep interest in the great work of the National Shrine. During the Bishops' meeting at the Catholic University in 1926 he took occasion to express once more his devotion to the work and gave assurance that he would not be forgetful of it either in prayer or with "his widow's mite," as he expressed it.

CHAPTER 28

"OUR LADY OF THE INDIANS"

Choctaw Hymn to Our Lady

(Chisus Ishki Yohbi)

Sweet Mother of Jesus.
Thou who art most good.
O, Holy Mary,
We salute thee!

Our great Advocate,
Beloved of the Lord,
O, Holy Mary,
Plead, thou, for us!

Our gentle Mother,
Thou who hast no sin,
O, Holy Mary,
We venerate thee!

Our gracious Queen,
Who art mighty,
O, Holy Mary,
Reign, thou, over us!

Woman most admirable
Thou who art a Virgin,
O, Holy Mary,
We sing to thee!

When at death's door
We sinners stand,
O, Holy Mary,
Do thou help us!

FATHER KETCHAM.

One of the most beautiful columns in the Crypt has been named "Our Lady of the Indians" to memorialize for all time in this great temple the love and devotion of these aborigines and their descendants since the daring missionaries carried to them the story of God, of Christ, the Saviour and his Virgin Mother, which appealed so strongly to their simple natures after having worshipped for so long at the altar of Nature and experienced the "Watchful Father's" care.

Following a visit on February 6, 1925, to the Shrine by Mr. G. G. McVay, National Attorney for the Chickasaw Tribe of Indians of Oklahoma, and Col. Victor Murat Locke, Jr., formerly Principal Chief of the Choctaw Tribe of Indians of the same State, another party was made up to visit the Shrine on March 20. This party included Douglas H. Johnson, Governor of the Chickasaws, Dr. and Mrs. E. N. Wright, Capt. Grady Lewis and Mr. Jack Warner Hayes, all of the Choctaw Tribe of Indians with the exception of Governor Johnson of the Chickasaw Tribe.

In naming one of the pillars in the Crypt of the National Shrine "Our Lady of the Indians" it is hoped and believed that an unusual interest in the Shrine may be awakened among the Indians of the United States. The party above named is composed almost entirely of non-Catholics. At the same time they ap-

Visit of the children from St. Vincent's Orphan Asylum and the office force from *Salve Regina* who on May 1, 1923, assembled to sing the hymns in honor of Our Blessed Lady. In the midst of these is seen Miss C. Sienna Simms, the donor of the Chapel of St. Anastasia in The Crypt.

preciate very much the interest shown and honors conferred upon the Indian people by Rev. Father McKenna and his co-workers. It might be interesting to know that Jack Warner Hayes of the above party is a White man who was reared altogether among the Indian people. Mr. Hayes is a lawyer.

Representatives from three important tribes of Montana Indians were in Washington to witness the blessing of the site on May 23, 1926. In this connection it will interest Salve Regina readers to know that there are now over 120,000 native Indians in the United States embracing the Catholic faith. In one tribe in Montana numbering more than 3,000 souls, 2,993 are members of the Catholic Church.

Catholic Indians of the Papago tribe in Arizona sent a small donation to the Shrine saying that they wish to have a share in building a worthy temple dedicated to Mary in which Her Divine Son will be worshipped.

INDIANS' RELIGIOUS ZEAL EDIFYING

Hidden away in the "bush country" of Northern Ontario and Quebec are hundreds of Catholic Indians whose daily lives recall the glories of the primitive Christian Church in Jerusalem, the Rev. Dr. John M. Cooper, associate professor of sociology at the Catholic University of America, reports upon his return here from a three-month tour of study among these people.

Dr. Cooper went into the northland in the interests of the Catholic Anthropological Conference and to collect data for his class work at the University.

He returns with a large amount of valuable information and with several points, heretofore disputed or unknown, definitely established. He is particularly enthusiastic, however, over the Catholicism he saw in the territory he covered.

"With these Indians," says Dr. Cooper, "their Christianity is no veneer. They represent the unspoiled zeal and moral and religious life of the primitive Church in Jerusalem, transferred to the northern bush.

"And what is the more remarkable, they are constant, despite that they have the advantages of religious services only from three or four days to two or three weeks each year.

"In the absence of the missionaries they carry on their prayers, individually and in family groups. The recitation of the rosary each evening by the entire family is a common practice.

"Men, women, children, and babies go to Mass every morning there is a Mass, and if there are three Masses, they stay for all of them. They receive Holy Communion whenever possible.

"The Indians lead simple lives, never steal or lose their tempers, are devoted to the missionaries and are never too tired, even after a trying day, to kneel for the recitation of the rosary before retiring."

One of the most sincere friends of the Indians, Rev. Felix Bucher, S.D.C., who has devoted his entire life to the welfare of the natives of America at St. Michael's Mission, Grande Ronde, Oregon, visited the National Shrine of the

Immaculate Conception and, on November 10, 1927, said Mass on the Mary Memorial altar for the Indians.

Father Bucher, who has been identified with the missions for thirty years, succeeded Father Adrien Joseph Croquet as pastor. Father Croquet was a native of Belgium and uncle of His Eminence, Cardinal Mercier. He was the first pastor and worked zealously for thirty-eight years on the Pacific coast, where he became known among the settlers as "The Saint of Oregon."

TIDE OF LOVE FOR MARY SURGED

"Our Lady of the Indians" is the unique title won for Mother Mary by the dauntless band of Catholic Missionaries who, braving all perils, carried the story of her tender love and all-powerful influence into the very wigwams and to the council fires of the aborigines. How love for her swept across two continents and brought a new and better vision of "The Happy Hunting Ground" to the red men making their "last stand" against the encroachments of civilization is best told by the saintly herald and historian, Rev. Donald McLeod, writing in 1866:

"Westward from Nazareth and Bethlehem, through Europe, to the shore of America, westward athwart that continent, advanced the devotion to Mary, on its consecrating march to the Pacific. We have seen the broad St. Lawrence entered by her servants; a vast manor given up to her in the territory of Quebec; a city built as a monument of devotion to her, and solemnly called by her name; and the bearers of her standard pushing westward, painfully, but with courage unflinching, and planting a fort or a chapel, a station or a mission-house of St. Mary, to mark their toilsome but triumphant way. Let us follow it as it leads through the limits of the present British possessions; then through the French claim, down the Valley of the Mississippi, and so to its progress under the Spanish flag, and to the settlement of the United States. This much will bring us to the year 1776, and thus to the present day.

"The Huron learned quickly to love the name of Mary. Above all, the women looked up, from their laborious debasement, to this glorified model of womanhood; and when they heard from the Jesuit or the Sulpician that, by imitating her virtues, they might share in her glory; when they saw the Ursuline, the Hospitaliere, and the daughter of Notre Dame, treading this sanctified path, they gave up their very hearts to the Immaculate Queen, and besought her followers on earth to teach them the way to her protection. Nor less did the tall warrior swear himself to her banner; the wisest spake her praises by the council fires of his tribe; the bravest crowned his dusky forehead with the grains of her rosary. Mary of the Incarnation could count two hundred redskins in her schools; Marguerite of the Blessed Sacrament saw them devoted sisters of her order. In their country the missionary placed his headquarters, St. Mary's on the Matchedash or Wye. 'Here, at the humble house dedicated to the Virgin, in one year, three thousand guests from the cabins of the red man received a frugal welcome.' And thence the early Jesuits went forth to discovery, to spiritual conquest, or to mar-

tyrdom. In the cabin of the Huron they sat as fathers of the tribe; side by side with the Huron they received the deadly arrow, or felt the keen scalping-knife of the Iroquois."

DONATION FROM ESKIMO CHILDREN IN ALASKA

One of the most interesting of the prelates to visit the Shrine was Bishop Cremont, the Jesuit Bishop of Alaska. This bishop, who has the largest diocese in the United States, and perhaps in the world, is one of our most ardent supporters, having been a strong advocate of the National Shrine from the very beginning.

At the earliest stage of the project he supported it both by his words and by his donation which he called "The Widow's Mite," and which in reality gave more courage than hundreds of thousands of dollars would have given at a later period. During a subsequent visit in Washington, with beads in hands, the bishop prayed at the Shrine in thanksgiving to Our Blessed Mother for the great work that had been accomplished.

Bishop Cremont has been in Alaska for thirty-two years, four years before the gold rush of 1898, and his love for the Eskimos of the "Land of the Midnight Sun" is more intense than ever, nor would he let the opportunity pass by of having them remembered in the National Shrine of the Immaculate Conception, and so he insisted upon leaving a donation for his Eskimo children with a prayer that God would prosper the Shrine.

The Bishop's visit inspired the placing of two beautiful Alaska columns in the Crypt of the National Shrine.

RATED WITH GREATEST TEMPLES

Not the least significant sign of the appreciation of the work in hand is a comment made in a note in the *National Geographic Magazine* of July, 1922. Speaking of the Cathedrals of the Old and New World, the *National Geographic Magazine* says:

"In a subsequent issue *The Geographic* hopes to present a detailed description of the National Shrine of the Immaculate Conception, another majestic religious edifice designed for the National Capital, the corner-stone of which was laid on the grounds of the Catholic University, September 20, 1920, and which, it is anticipated, will be completed within thirty years."

ARCH DECORATIONS INDICATE DEVOTION

Special devotion to the Blessed Sacrament is exemplified in the gift of the ceramic representation of the Angels of the Blessed Sacrament which adorn the front of the arch before the Northern Apse, within which the central altar is that of the Blessed Sacrament. These decorations are the gift of Mrs. Sarah Collier.

CHAPTER 29

APPEAL TO HOLY NAME SOCIETIES

REV. C. H. McKENNA, O.P., known as "Mary's Eloquent Advocate," in a letter to the *Holy Name Journal,* December 10, 1915, exhorted every member of the Holy Name Society to make it his proud boast that he had aided in "uplifting Mary's glorious Shrine." His letter was as follows:

DEAR FATHER:

I learn with great pleasure that a movement is on foot to enable members of the Holy Name Societies throughout the United States to contribute towards the erection of the National Shrine of the Immaculate Conception, at Washington, D. C.

I have always been persuaded that the marvelous growth of the Holy Name Societies during the past twenty-five years is mainly owing to the unfailing protection of the Queen of Heaven.

The honor and glory of Jesus Christ are dearer to her than to all others, and her Sacred Heart must be suffused with joy at the sight of so many thousands of practical Catholic men who honor daily her beloved Son by word and example, and openly confess His glorious divinity in the face of all mankind.

The individual contribution may be, indeed only a mite which no one could possibly regret, but the sum total will be of considerable advantage in the erection of this noble church.

Many thousands of our members are likely, at various times, to visit the National Capital, and it will be for them a special attraction to visit and pray at the Shrine of Mary Immaculate on the grounds of our own great Catholic University, facing the Dominican Convent of the Immaculate Conception.

The ties of mutual charity which bind us together so intimately and happily in every part of our beloved land, solemnly dedicated to the Immaculate Conception, will be greatly strengthened by a nation-wide cooperation in the erection of this noble edifice to the honor of Almighty God under the patronage of His Blessed Mother. And it will be forever an honor to the Holy Name Societies that they were privileged to aid in uplifting Mary's glorious Shrine at the National Capital.

There can be no doubt as to the need and timeliness of this holy work, since our late Holy Father, Pius X, of happy memory, blessed it with a letter of approval and a large contribution from himself. Our three American Cardinals and many members of the hierarchy have also approved and blessed the work.

I trust that in due time every member of the Holy Name Society will proudly proclaim that he has contributed toward this good and holy work, and I can assure all that this act of religious generosity will be repaid a thousandfold by Mary Immaculate through the blessings which she will obtain

from Jesus Christ, to whom nothing is small or insignificant that redounds to the honor and glory of His Immaculate Mother.

Yours fraternally,

C. H. McKENNA, O.P.

The first substantial donation from members of the Holy Name Society was a check for $200 from the Diocesan Union of Brooklyn, under the direction of Rev. Peter Donohue, in February, 1916.

The March, 1916, issue of the *Holy Name Journal* said:

"We respectfully suggest that a diocesan committee be formed in every Union and also a parish committee in every local Society, whose duty it will be to encourage and devise ways and means for the securing of funds for the National Shrine of our Blessed Mother. The idea we must keep in mind is that the entire Catholic body of the United States is erecting a Shrine to its Immaculate Queen. It would be strange, indeed, if the Holy Name Society were to have no part in this nation-wide undertaking. It is true, indeed, that there are so many needs and such numerous demands on every parish and on every priest that it is at times very discouraging even for those whose outlook is world-wide and whose sympathies go out to every Catholic country. Yet Holy Name men cannot let the movement of the whole nation to honor Mary pass on without participating in it. A very small offering from every Holy Name man will mean in the aggregate a substantial sum. Let us, in honor of the Name of Jesus and in honor of her who gave that Name the greatest measure of veneration and love, give what he can to Mary's National Shrine."

IN CELL OF "THE LITTLE FLOWER"

Many thousands of persons with special devotion to "The Little Flower," St. Theresa of Jesus, whose powerful intercession they have been invoking on behalf of the National Shrine, will be pleased to learn that a picture of the Shrine as it will appear when completed is now hanging in the convent cell which "The Little Flower" had formerly occupied.

On August 20, 1925, the feast of St. Bernard, Father McKenna, director of the National Shrine, had the privilege of saying Mass on the altar of "The Little Flower" in the church of her convent at Lisieux. After attending other Masses in the church, Father McKenna paid a visit to the convent. A similar visit had been made two years previously, at which time Dr. McKenna had spoken with the sister of "The Little Flower," then superioress of the convent, and she had promised to pray and have the other nuns pray for the success of the National Shrine. On this visit, Dr. McKenna left a beautiful photograph of the National Shrine, and one of the second nuns brought him a message from the Mother Superior that she was deeply grateful for the picture of the National Shrine, and in token of her interest in the work and of the love shown by "The Little Flower" for the Blessed Virgin, she would have the photo of the National Shrine of the Immaculate Conception hung in the cell which the Little Flower had formerly occupied.

Members of Hierarchy who visited The Shrine September 24, 1924. In the centen is Cardinal O'Connell, on his right Cardinal Mundelein of Chicago, Archbishop Glennon of St. Louis and Archbishop Harty of Omaha. On the left of Cardnal O'Connell are Cardinal Hayes of New York, Archbishop Hanna of San Francisco and Archbishop Daeger of Santa Fe. In the rear are Monsignor George A. Dougherty, Vice-Rector of the Catholic University, and Rev. Bernard A. McKenna, S.T.D., Director of The National Shrine.

CHAPTER 30

ART GALLERY OF THE BLESSED VIRGIN

A LARGE hall just off of the "House of Nazareth" section of the basement was blessed and opened on May 30, 1927, the feast of Our Lady of the Sacred Heart, as an Art Museum of the Blessed Virgin Mother. It contains copies of famous paintings, sculpture, medals, medallions gathered from all over the world. Many of the originals are in the Vatican, whilst the Louvre, Paris, and the Prado in Madrid, as well as the famous collections in Seville, will be represented.

SIGNIFICANCE OF THE BLESSED VIRGIN IN ART

The Blessed Virgin being the link between the visible manifestation of God in the Person of His Divine Son and the human nature which Christ assumed, it can readily be realized what a part the Mother of God has played in the Christian art of the world—Christian art, which may be designated as an expression in terms of divine beauty of man's relation to God. The Blessed Virgin is, because of this relation to her Divine Son, invested with an awful dignity not attainable by any other created being. Dante refers to this in the thirty-second Canto of "Il Paradiso," in the "Divine Comedy," in lines 85–87:

> Reguarda omai ne la faccia ch'a Cristo
> Piu si somiglia che la sua chiarezza
> Sola ti pu disporre a veder Cristo.
>
> (Look now into the face that unto Christ
> Hath most resemblance, for its brightness only
> Is able to prepare thee to see Christ.)

It is very interesting to note, in the study of Christian Art, that every age has occupied itself with some particular aspect of Christianity. Thus we find that in the catacombs the symbolic prevailed when the most common objects of life were pressed into the service of God and invested with spiritual meaning. For example, in some of the catacombs Mary is represented with the birds clustering about her feet, as a pendant to Christ, the Good Shepherd, with the sheep around Him.

But the most popular expression or representation of the Blessed Virgin in art, during the early centuries of the Church, was that of Intercessor. This prevailed in the East as well as in the West. The cult of Our Lady began with the very dawn of Christianity. In the East it was interrupted for a time by the fury of the iconoclasm whereby all images and pictures of the Mother of God were removed from the churches. Again, when the blinding blast of

Mohammedanism swept across the country, it not only sought to remove from the heart of man the story of man's redemption, but also the part which the mother of Christ played in the fulfillment of the Divine Will. It is difficult to say here what share all this had in the decadence of Byzantine art.

We will never know, and cannot know, how great an influence as a civilized force this tender devotion to the Mother of God has been through the centuries, not only in curbing and restraining the wild passions of the savage warrior but in fostering that chivalrous tenderness for women and children which in time became the most beauteous flower of Christian civilization. Next to the crucifix that represents the great drama of Calvary, the image of Mary in due time found place in the hearts and homes of all Christian people. Her shrine by the wayside marked among all nations the progress of piety, purity and peace.

But the ideal of the Mother of God has varied at different epochs and with different peoples. You have but to look at the Virgin and Child enthroned, a mosaic of the sixth century, in the Church of S. Apollinare in Ravenna, the Queen of Heaven in the Council's Hall at Siena, painted by Simone di Martino, the enthroned Madonna by Cimabue, in the Church of Santa Maria Novella in Florence, to realize how varied has been the conception of the Blessed Virgin as represented at different times by different artists.

Of course the popular expression in art of the faith of the Church after it had been established by Constantine as the religion of the Empire was the figure of Christ Triumphant. Mary as the second Eve, spotless and humble, responding to the Divine Will with "Fiat voluntas tua!" made possible this redemption of man; and so her figure invariably appears in early Christian art near that of Our Divine Redeemer.

ALL FAMOUS MADONNAS IN CRYPT GALLERY

Reproductions of all the world famous Madonnas have been collected in a Madonna Gallery in the Crypt.

The Dogma of the Immaculate Conception proclaimed in Council by Pope Pius IX in 1854, though generally accepted by the Christian world since the earliest days of the Church, has been in later years a special subject of art inspiration to many painters such as Murillo and later Italian artists. The representation of the Blessed Virgin with a cluster of stars above her head and a crescent moon at her feet had origin in Spain.

Let us set down here some of the chief paintings which directly or incidentally deal with Our Blessed Lady: The Presentation of Our Lady, by Carpaccio, in the Brera Gallery, Milan; Madonna and Child with St. Jerome and St. Dominic, by Filippino Lippi, in the National Gallery, London; Immaculate Conception, by Murillo, in the Prado, Madrid; Virgo Sapientiae, by the Van Eycks, in the Church of St. Bravo, Ghent; Vision of St. Bernard, by Filippino Lippi, in Florence; Enthroned Madonna, by Cimabue, in the Church of Santa

Maria Novella, Florence; Enthroned Madonna with Saints, by Giovanni Bellini, in the Academy, Venice; Madonna and Child, by Boticelli, in the Uffizi, Florence; Madonna and Child with St. John, by Raphael, in the Hermitage, Leningrad; Madonna and Child with St. Elizabeth and St. John, by Andrea del Sarto, in the Louvre, Paris; Pieta, by Francia, in the National Gallery, London; Eucharistic Ecce Homo, by Giovanni Bellini, in the Ducal Palace, Venice; Our Lady as Intercessor, from Orcagna's Last Judgment, in the Campo Santo, Pisa; The Nativity of Our Lady (fresco), by Ghirlandaio, in the Church of Santa Maria Novella, Florence; The Presentation in the Temple, by Titian, in the Academy, Venice; Marriage of the Blessed Virgin, from a series of paintings by the "Master of the Life of the Blessed Virgin," in the Old Pinakothek, Munich; The Annunciation from the Lunette, by the Luca della Robbia, in the Foundling Hospital, Florence; The Visitation, by Albertinelli, in the Uffizi, Florence; Nativity of Christ, by Boticelli, in the National Gallery, London; Adoration of the Shepherds, by Correggio, in the Royal Gallery, Dresden; Adoration of the Magi, by Memling, in the hospital of St. John, Bruges; Presentation of Christ in the Temple (fresco), by Giotti, in the Church of San Francesco, Assisi; The Flight Into Egypt, by Fra Angelici, in the Academy, Florence; The Home at Nazareth (engraving), by Albert Durer; The Finding of Christ in the Temple (fresco), by Pinturicchio, in the Church of Santa Maria Maggiore Spello; The Marriage Feast at Cana, by Paolo Veronese, in the Royal Gallery, Dresden; The Descent From the Cross, by Uglino, Siena; The Entombment, by Perugino, in the Pitti Palace, Florence; The Descent From the Cross, by Tintoretto, in the Pitti Palace, Florence; The Ascension, by Mantegna, in the Uffizi, Florence; The Death of Our Lady, by Mantegna, in the Prado, Madrid; The Assumption, by Titian, in the Academy, Venice; The Coronation of Our Lady (fresco), by Fra Angelico, in the Convent of St. Mark, Florence; and the Coronation of Our Lady (fresco), by Fra Lippo Lippi, in the Cathedral of Spoleto.

Poet and painter have, indeed, knelt in spirit and devotion before the Shrine of the Blessed Virgin and have found inspiration in the beauty and divinity of her Motherhood. She is the supreme excellence of Humanity, the highest point touched by the human race. Well does the English poet Wordsworth express this idea in his rarely beautiful sonnet, "The Virgin."

OUR LADY'S FLOWERS A FEATURE

While the National Shrine is being erected, due attention is being paid to ornamentation by flowers both within the Crypt and around the exterior. This is a labor of love by Rev. Dr. James A. Geary, who directs the cultivation of those special flowers dedicated to the Blessed Virgin, and who has his greenhouse almost in the shadow of the Shrine.

CHAPTER 31

A GREAT LIBRARY OF MARIANA

Unique and Interesting Collection of Works Written in Honor of Blessed Virgin

ST. JOHN, at the end of his Gospel, says that if all the things which Jesus did were written "the world itself would not be able, I think, to contain the books that should be written."

In a similar sense, it may be said, that if all writings about the Mother of Jesus could be collected in one library it would be of enormous size.

Every nation and race, every language and written dialect, every phase of Christian civilization, has contributed to the immense hymn of praise that goes up unceasingly to Heaven in honor of the Mother of Our Redeemer. Every ecclesiastical science has done her the highest honor, from its embryonic conditions to the fullness of its modern growth.

All annals of human culture and refinement abound with tributes to her. Philosophy and poetry, all the arts and craft, architecture, music, travel and geography, all the social arts, even political and economic thought, have in turn recognized her charm and influence and paid her due measure of praise.

In all Christian literature, taking the word very broadly, hers is a supreme place. Great interest attaches, therefore, to every effort made to gather in one place the various tributes of the minds and hearts of men through all the Christian ages to that Jewish maiden who, after her Divine Son, was the greatest benefactress of mankind.

The "Mariana" Library of the National Shrine of the Immaculate Conception is already one of its most interesting features. It numbers at present about 2,000 volumes and is housed in the offices of Salve Regina, where it is daily consulted by theological students and the staff of Salve Regina. This unique library is a manifestation of the piety and munificence of George Logan Duval, of New York, who conceived the idea of a great collection of writings pertaining to Our Blessed Mother, and provided for the purchase of the best as they appear from year to year. Here are found many well-known lives of the Blessed Virgin, among them Gentilucci, Orsini, Berbet, and others, including the rare work of Moselli (Naples, 1609). There is a unique collection of the old writers of the sixteenth, seventeenth and eighteenth centuries whose learned folios are now seldom met with, Mariocc, Cancelotti, DeCarthagena, Trombelli, Berlendi, Gravois, all of them famous theologians well known to students of Marian writings. During these centuries eminent scholars of the great religious orders, Dominicans, Franciscans, Benedictines, Jesuits and others vied with one another in exalting the merits of the Mother of God, and the best of their works are here, including Suarez, St. Peter Canisius, Novati, St. Alphonsus and

Benedict XIV. The names of De Zarda, Dalmata, Morales, Celada, Sfondrati, Paciuchelli, occur to every historian of Mary Immaculate, as well as Jannucci and Arnaldi, writers on the Assumption. Their folios, in well-worn pigskin, are in this collection, forming part of a valuable lot of "Mariana" in two hundred volumes purchased at Rome two years ago.

A curious little volume is the "Rosario Mistico" of the Polish Dominican, Justin Miechoviensis. The famous Spanish work of the Franciscan nun, Maria d'Agreda, on the "Mystic City of God" is here also in Italian, French and English versions. Close to it are the Meditations of St. Theresa on the "Magnificat" and the celebrated "Visions" of Catherine Emmerich. Among the older works, one of the most interesting is the "Atlas Marianum" of the seventeenth century Jesuit Gumpenburg, a kind of Marian Geography in which are described some 1,200 pilgrim resorts and shrines of Our Blessed Mother in Europe and South America.

Closely related are many modern works on Loreto and Lourdes and the fine work of Father Beissel on Marian pilgrimages, past and present.

Very interesting, also, is the "Alphabetum Marianum," published in 1692 at Naples, a little encyclopedia of the Blessed Virgin in Catholic Theology.

Among the newer works on the Blessed Virgin, the three great folios of Father Passaglia, S.J., on the Immaculate Conception hold the front rank for learning, while the very high authority belongs to the collection of declarations sent to Pius IX, about 1854, in favor of the dogma of the Immaculate Conception, by bishops, religious orders, universities and individuals of rank and influence in every part of the world.

The modern Catholic literature on the Blessed Virgin is very extensive. Many of its best works are found in this library, unparalleled perhaps in the United States. Such are Father Grop's "Interior Life of Jesus and Mary" and the valuable works of Malou, Nilles, Tripepi, Holweck, Mullan, and a hundred others. Very worthy of notice is the rare little work of Bogdanovitz, "Magnalia Dei," being a complete set of excerpts from the writings of St. Bernard, all that he ever wrote concerning the Blessed Virgin.

Two extremely rare "curiosa" are the work of the Albercis (1599) on the history of the Church of Santa Maria del Popolo at Rome, and the work of Belli, "Gloria Messanensium" (1647), being a literary account and defense of the famous medieval relic known as the "Letter of the Blessed Virgin to the People of Messina in Sicily."

The very rare work of Turrecremat on the Immaculate Conception (1547) is here, also that other rare work of the converted Jew, Christian Meyer (Amsterdam, 1723), on "The Virgin Birth of Christ." Quite a series of books is devoted to the fine arts in the service of the Mother of God, from Astolfi's history of her miraculous images (Rome, 1623), down to the writings of Basquin, Hofpernot, Rohault, de Fleury, Kenelm Digby Best and Mrs. Meynell. Many anthologies on Marian Poetry and hymnology are found here, among them the exhaustive "Carmina Mariana" of Orby Shipley. The Litany of the Blessed

Meeting of American Hierarchy at Catholic University in 1926. In the center of the front row are three Cardinals, Hayes of New York, O'Connell of Boston and Dougherty of Philadelphia. Many of the Hierarchy visited The Crypt.

Virgin, the Magnificat, the Rosary, her seven feasts, her medals and beads, her many special devotions, have created an extensive literature, many of the best specimens of which are found in this library together with a very large collection of devotional booklets in several languages for May and October.

Bibliographies of Our Blessed Mother, accounts of modern expositions of Marian art, enrich the collection and help to modernize its uses. One of its gems is Father Donald Macleod's "History of the Devotion to the Blessed Virgin in North America," now become rare. The library possesses also several complete sets of Marian magazines and reviews, such as the *Ave Maria,* the Spanish *Ano di Maria,* and others.

"CARRY ON" FOR SAINTLY CARDINAL

The erection of the National Shrine as the soul center of Catholicity education focusing in and radiating from The Catholic University was a project most dear to the heart of the saintly Cardinal Gibbons, who promulgated the first nation-wide appeal for the Shrine and who blessed and laid the foundation stone of the temple. A stirring appeal to Catholics to "carry on" this work was made by Archbishop Glennon in preaching a panegyric on Cardinal Gibbons:

"History, no doubt, will give place, proportion and setting to the life work of the Cardinal. And while it may pay but scant courtesy to our emotion or tears, it can the more convincingly inscribe the wondrous story of his life—now that in his vicariate of the south, while attending to a scattered flock, he had time to bring the fullness of the ancient faith into the emptiness of modern thought and write 'The Faith of Our Fathers'—our best 'apologia' in the English language—the best when written fifty years ago—the best now, and we have reason to believe if even the latest history will not record a better.

"Turn we to his other great work, the Catholic University. While under papal charter, the Cardinal was in effect its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unfailing support. He looked to it to carry out his life work—to bring the mind of the Church to all the questions of the age, and stand as a light perennial to the nation and the world.

"Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage, his body to Baltimore, his heart to the Catholic University and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American Church, in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth, this great school shall endure and prosper, united and supported by a generous people."

CHAPTER 32

CHAIR OF THE IMMACULATE CONCEPTION

THE Catholic University of America was the first educational institution in the world to establish a Chair of the Immaculate Conception, which has been of wonderful assistance in the work of building a peerless temple to the Virgin Queen, embellished with most appropriate symbolism.

This Chair was founded in 1918 by George L. Duval, of New York, "to teach the life and example of the Blessed Virgin and to exhibit from Catholic Theology and the history of the Catholic Church Her eminent place in the plan of Redemption." The inspired writings, the doctrines of Catholic Theology and the history of the Catholic Church are sources whence will be drawn the teachings peculiar to this Chair. The donor requested that the following prayer, composed in a patriotic spirit, should be inserted in the act of foundation.

"Most Blessed Virgin Mother, vouchsafe, we beseech thee, to accept the decree of Holy Mother Church—placing our beloved country under the protection of Thy Immaculate Conception. Accord it Thy continuous care and powerful influence, that God may safeguard it from all danger and permit it to fulfill its high mission among the peoples of the earth."

As a collateral part of the Foundation, Mr. Duval established a fund to be employed in acquiring a library of cognate literature. It is from this that the great Mariana Library, in some respects already superior to any similar library in the world, is being built up.

The entire fund for the foundation was invested in Liberty Bonds.

This Chair was inaugurated by Bishop Shahan, Rector of the University on May 1, 1918, since which time conferences have been held regularly in the Chapel of Divinity Hall with Rev. Dr. Bernard A. McKenna treating such subjects as "Christ and Mary," "Mary and the Church," "Mary and the World," and "The Immaculate Conception." Occupying this Chair and being director of the National Shrine, Father McKenna was very effectively coordinated the labor of love of promulgating a knowledge and fostering a devotion to God's Mother and at the same time encouraging her clients to build a matchless monument to her in Washington, the "City Most Beautiful."

Following the example set at the Catholic University, a chair of Marian Theology was, nearly five years later, founded at the Catholic Institute of Paris. A subscription started by a fervent Christian woman made it possible to provide for the expense entailed, and at a subsequent meeting of the bishops interested in the Institute the creation of this chair was definitely decided upon. The first course was given on "The Place of Mary in Sacred Science."

The occupant of the Chair at Catholic University promptly congratulated the Catholic Institute of Paris on the Chair of the Immaculate Conception and prayed God that it may increase His Glory and the honor of His Blessed Mother,

During the four years of the existence of this Chair at the Catholic University of America more than four million pieces concerning Our Blessed Mother have been disseminated to the faithful. About two thousand books relating to Our Blessed Mother in English, French, German, Spanish, Portuguese, Latin, Greek and many of the Oriental Languages have been collected; over two hundred lectures have been given; two special works of Our Blessed Mother by eminent writers are being printed. The Rosary and Litany and visit to the Shrine are made each day for all benefactors, whilst two converts have been made and several have received instructions, led to the Church through the power of Mary's intercession.

IMMACULATE CONCEPTION CRUSADER

In the Salve Regina chapel a table has been placed which "commemorates the generous gift of George Logan Duval on March 30, 1918, founding the Chair of the Immaculate Conception to teach the life and example of the Blessed Virgin and to exhibit from Catholic theology and history her eminent place in the plan of man's redemption."

When he made this gift in the closing days of the World War, Mr. Duval urged Catholics to make the following invocation to the Blessed Virgin in behalf of our country:

"Most Blessed Virgin Mother, vouchsafe, we beseech thee, to accept the decree of Holy Mother Church—placing our beloved country under the protection of Thy Immaculate Conception! Accord it Thy continuous care and powerful influence that God may safeguard it from all danger and permit it to fulfill its high mission among the peoples of the earth!"

DOME IS THE DIAMOND JUBILEE GOAL

1854-1929

Completion of the Dome of the National Shrine before the Diamond Jubilee of the Immaculate Conception on December 8, 1929, marking the passage of seventy-five years since 1854 when the dogma of the Immaculate Conception was defined, is the new goal set by those in charge of the Shrine building program. Novenas will be said invoking the aid of Our Blessed Mother towards the accomplishment of this desire.

CHAPTER 33

THE GROTTO OF LOURDES

A REPRODUCTION of the famous Grotto of Lourdes, where countless miracles have been performed, will occupy a part of the basement outside of the Crypt. One of the earliest contributions to the Shrine was a pledge of $50,000 for the Grotto of Lourdes, which is the gift of Mr. George A. Duval, of New York.

The feast of Our Lady of Lourdes is celebrated on February 11. This feast was instituted by Pope Leo XIII, and the observance of it was extended to the entire Church by Pius X in 1907. It places before us the eighteen apparitions of Our Blessed Lady to Bernadette Soubirous at Lourdes, France, beginning on the 11th of February, 1858, and ending on the 16th of July of the same year.

In one apparition, which took place on the Feast of the Annunciation, Bernadette said to Our Blessed Lady:

"Madam, would you have the kindness to tell me who you are?"

Repeating the same question three times, she received this reply from Our Blessed Lady:

"I am the Immaculate Conception."

For this reason the official title of this feast in the liturgy of the Church is *"The Apparition of Mary Immaculate."* . . .

The village of Lourdes is situated in the south of France. Near is a cliff, called the "Roches Massabielle," "at whose base are three openings, one above the other. On the 11th of February, 1858, a poor peasant girl, Bernadette Soubirous, age about 14, went to gather dry branches near the cliff, and whilst there she suddenly beheld near her at the mouth of the largest cavern a Lady of supreme loveliness, clad in white, with a white mantle over her head and dropping down to her feet, on each of which glittered a golden rose. A sash of blue encircled her waist, and its ends floated to the ground. A rosary with a golden cross completed the vision. The Lady bade the shepherdess come to the grotto for several days, and on the 25th of February told her to drink and wash at a fountain. There was no fountain near, but the child crept on her knees to the spot pointed out, and, removing some dry leaves, scratched the ground, when a thin thread of water appeared. Bernadette drank a few drops and washed herself. On the next day the flow was more copious, and miraculous cures were wrought.

Shortly afterwards 100,000 litres of water were poured out daily. Miracle followed miracle in quick succession. A magnificent church has been erected on the Roches Messabielle. Pilgrims flock to it. The water is carried to all parts of the world, and countless miracles are wrought by it in all countries.

On the 25th of March, which is the Festival of the Annunciation, there took place what may be considered the most important of all the apparitions.

Bernadette had been advised to request the Lady to please disclose her name. When, therefore, the vision on that day appeared as usual, Bernadette said to her: "O Lady, be so kind as to tell me who you are and what is your name." Three times she asked the question without other reply than a smile of ineffable sweetness, and each time that she asked it the glory and beauty of the Lady seemed to grow greater and greater and still more wonderful.

A fourth time she asked: "O Lady, I beseech you, be so kind as to tell me who you are and what is your name." This time the Blessed Lady unclasped her hands, slipped her chaplet over her right arm, first raised her hands toward heaven, then joined them before her breast, and, gazing up with a look of unutterable happiness and gratitude, said:

"I am the Immaculate Conception."

* * *

The history of Lourdes is known the whole world over, for nothing has created so many sensations as the miracles and cures which have taken place there. When we reflect upon the intimate relationship there is between the miraculous cures of bodily evils and the meaning of the Immaculate Conception of Our Lady, it is no exaggeration to see the reason thereof. All our maladies and infirmities are the direct or indirect result of the first sin, the original sin of Adam, which is transmitted individually to each one of his descendants.

By her Immaculate Conception Mary represents the complete triumph over sin and Satan, and it is not astonishing that her power as mediatrix of the human race at the throne of God should display itself in the miraculous cure of sickness and disease. Who knows but that one day the Blessed Queen of Angels and Saints may not choose a shrine in the midst of the strong Catholic faith of the United States, in order to bring the realization of her power before God nearer to these American hearts of ours?

After a visit to the shrine at Lourdes, Rev. Walter Dwight, S.J., gave us new testimony of the inseparable union of Mary and her Divine Son, as follows:

"Visitors at Lourdes today, on witnessing the magnificent processions of the Blessed Sacrament, the countless Masses said in the Basilica, and the crowds of communicants who throng to the altars, are sometimes at a loss as to whether Lourdes is a sanctuary of Mary or of her Divine Son. It is the shrine of both; for since that night the shepherds found Mary and her child together the two can never be separated, and as in Bethlehem she held out her little Son to peasants and kings, so now at Lourdes she offers Him in the Holy Eucharist to both rich and poor, and makes the granting of her favors dependent on her clients' devotion to the Blessed Sacrament."

VENERABLE FRANCISCAN DELIGHTED

The venerable and saintly Rev. Godfrey Schilling, O.F.M., builder-promoter of the Franciscan Monastery, long-time commissariat of the Holy Lands, was one of the most enthusiastic visitors to the Crypt.

The American Hierarchy attending the annual meeting at Catholic University in 1927. Most of these visited The Shrine and were greatly surprised at the wonderful progress during the past year. Cardinal Mundelein and Cardinal Hayes are in the center of the front row.

EDITORIAL COMMENTS ON THE SHRINE

WASHINGTON'S DEVELOPMENT

The following editorial is from *The Washington Evening Star,* of December, 1919:

"The proposed memorial shrine to be erected at Catholic University, a picture of which was printed in *The Star* yesterday, will be a striking addition to the monumental features of the capital. Washington's notable structures have during the last twenty years grown in number. The Lincoln Memorial is one of these. It is not yet completed, but is fully outlined and the promise of its impressiveness is fully disclosed. The Episcopal Cathedral on the heights northwest of the city will, when finished, be a commanding feature of the local landscape. The Catholic University memorial, as designed, will present a novel type that will be conspicuous and will add materially to the attractiveness of the capital. Washington is now developing as a world city and is destined to possess a remarkable number of imposing architectural features. Plans are now in embryo for other constructions that, if developed and executed, will make this the most attractive city in the world.

TO THE GREATEST MOTHER

By ARTHUR BRISBANE

Editor of the "New York American"

The Catholic Church in the United States plans to celebrate the war's ending by building a magnificent memorial church in Washington in honor of the Virgin Mary. The church will cost five millions. It is a notable idea to celebrate the end of a war that killed the sons of so many mothers with a great monument in honor of the mother whose Son was sacrificed for the salvation of the world.

The Pope who ordered the building of St. Peter's, most magnificent church in the world, by Michaelangelo, developed the highest architectural art of his period. The magnificent dome was the *newest* thing in architecture. Michaelangelo and the Pope directing him imitated nothing; they *created.*

It would be well if this new, magnificent monument could be a creation rather than an imitation, an interpretation of the art or rather the architectural science of today—a beautiful religious monument of glass, steel and marble, reaching 1,000 feet or more toward the sky. This church will commemorate the ending of a plague more dreadful than the plague followed by the building of the Maria de la Salute in Venice.

CHAPTER 34

NATIONAL CONFRATERNITY REGISTRY

THE National Shrine of the Immaculate Conception now being erected on the grounds of the Catholic University, Washington, D. C., will contain many unique features, one of which will be a national register of all Catholic Sodalities, Religious Orders, Convents, Colleges, Institutions, Fraternal Societies, Catholic Hospitals, Community Centers, Guilds, in fact, every type of Catholic organization or association.

CONFRATERNITY DEFINED

(Catholic Encyclopedia)

Confraternity (Lat. *Confraternitas, confratria*), or sodality, a voluntary association of the faithful, established and guided by competent ecclesiastical authority for the promotion of special works of Christian charity or piety. The name is sometimes applied to pious unions, but the latter differ from confraternities inasmuch as they need not be canonically erected and they regard rather the good of the neighbor than the personal sanctification of the members. Confraternities are divided into those properly so called and those to which the name has been extended. Both are erected by canonical authority, but the former have a more precise organization, with rights and duties regulated by ecclesiastical law, and their members often wear a peculiar costume and recite the Office in common. When a confraternity has received the authority to aggregate to itself sodalities erected in other localities and to communicate its advantages to them, it is called an archconfraternity.

HONORED BY INSTITUTION OF SODALITIES

The *Sodality,* or Congregation, known as *Prima Primaria,* i.e., the very first and head of all the Sodalities aggregated to it, was started in the Roman College, A. D. 1563, by a young Belgian Jesuit named John Leunis (Leonius) who used to gather together the younger scholars on Sundays and Feast days for special devotions in honor of Our Lady. The Sodality rapidly developed and spread throughout all the colleges of the Society in every part of the world. In 1584 it received the solemn approval of Pope Gregory XIII, who by a special Brief enriched it with Indulgences. Subsequent Popes, chiefly Sixtus V, Clement VIII, Gregory XV, Benedict XIV, Leo XII, Pius IX and Leo XIII, have marked their appreciation of the work done in and by the Sodality by adding to its privileges and indulgences.

Children of Mary. "Enfants de Marie," this is a branch of the Sodality Prima Primaria for girls and women. At first the Sodality was restricted to boys and men.

A distinct *Association of the Children of Mary,* for girls only, was erected in 1864 in the church of St. Agnes outside the walls, Rome. In 1866 it received its privileges and indulgences. Since 1870 the power of aggregation has belonged to the Abbot General of the Reformed Augustinian Canons of the Lateran.

The Archconfraternity of *Our Lady of Perpetual Succor* belongs to the Redemptorists, whose General has power to incorporate branch confraternities.

The "Archconfraternity of the *Most Holy and Immaculate Heart of Mary* for the conversion of sinners" was founded in Paris, A. D. 1836, by the parish priest of our Lady of Victories, with astounding results for good in every country.

Confraternity of our *Lady of Compassion* for the return of England to the Faith: founded by Leo XIII in 1897.

Confraternity of our *Lady of the Sacred Heart,* established at Issoudun, France, in 1864 by Missioners of the Sacred Heart of Jesus. Its center is the church of our Lady of the Sacred Heart, Piazza Navona, Rome.

There are also Confraternities of the Brown, Blue, and Black Scapulars.

MARY HONORED BY REMARKABLE SODALISTS

The head of the Sodality is the Father General of the Society of Jesus. Its history unfolds before our eyes a brilliant array of members, remarkable for talent, dignity and deeds of heroism. Seldom have such illustrious names been united together as in this Guard of Honor to Mary.

Saints, Popes, Cardinals, Prelates, Illustrious Priests and others. .Fenelon, Bishop of Cambrai; Monsieur Olier, founder of St. Sulpice; the Nuncios Apostolic at Vienna, Prague, Cologne; very many Bishops of Italy and Austria; and a long line of priests remarkable for holiness and zeal.

Kings, Emperors, Princes. John IV of Portugal established in his palace a Sodality for the royal pages, the sons of the first Grandees of his kingdom: The Dukes and Princes of Bavaria with their families; several Doges of Venice and Genoa; Francis II, Duke of Lorraine; Emmanuel, Duke of Savoy; Henry of Bourbon; the royal Princes of France, Louis and Armand; Sigismund III and Ladislaus IV, Kings of Poland; the three German Emperors, Ferdinand II, Ferdinand III, and Leopold I.

Great Soldiers. Tilly, Turenne, Prince Eugene of Savoy, lions in the battlefield; Don Juan of Austria, the Victor of Lepanto.

Poets, Orators and Artists. Tasso, Justis Lipsius, Lopez di Vega, Calderon, Corneille, Peter Paul Reubens, Anton Van Dyck, Bossuet and Bourdaloue, and many others.

Heroic Sodalists. In Palermo, in the year 1610, a Sodalist refused to lend himself to a certain transaction of which his conscience did not approve. When he was threatened with death, he replied: "Take away my life; but the flower of purity must remain with me! I am resolved to preserve it: whether I bear it red or white lies in your hands."

An Indian maiden, a Sodalist of Monteren in Chili, cried out in a moment of temptation: "How could I offend the Divine Son, to whose holy Mother I consecrated myself as a child?"

Praise of the Sodality by Pope Benedict XIV. In the famous *Golden Bull* (Bulla Aurea, A. D. 1748), which reads like one long hymn of praise of the Sodality, the Pope says: "It is incredible what advantages persons of all ranks can derive from this pious and praiseworthy institution. Some have obtained through it the grace of persevering all their life through in the innocence and piety of their early youth. Others, who had fallen into the snares of the evil one, have been brought back from the way of perdition to that of virtue, through the help of her to whose service they had once dedicated themselves in the Sodality; and have afterwards led a well-ordered and pious life. Others, again, have felt themselves raised to higher degrees of the love of God through the devotion instilled into them for the Mother of God, and with noble and brave hearts, have turned their back on the perishable goods and pleasures of this world, bound themselves by vow to the Cross of Christ, and consecrated themselves to the care of their own perfection and the salvation of others." The Pontiff concludes with these words: "We consider it a duty of our pastoral charge and of our apostolic liberality to favor and advance a work which is so solid and pious, and so powerfully makes for progress in virtue and the salvation of souls. It is for this reason that we have approved, enlarged, and extended all the privileges granted to it by our predecessors."

Popes Pius IX and Leo XIII have also bestowed great praise on the Sodality.

SODALITY A SOURCE OF SWEETNESS

Pope Pius X, speaking of the Sodality and its branches, said: "They are for me a source of sweetness in the midst of bitterness. I count on the Sodalities of our Lady to obtain for the Catholic Church of the future all that is good and all that is strong. They must bring the spirit of prayer into all Catholic societies."

ARCHITECTS PLAN MOSAIC VAULTS

The architects have a very distinguished plan of mosaic, based on the early Christian examples of Rome, which may be executed as means will permit in the future. This will be applied directly upon the vaults. The intention is to create, by means of a combination of marble walls and mosaic vaults, such an effect of color as will induce the same sense of devotion that notably distinguishes St. Mark's, at Venice.

It is the conviction of the architects that no attempt should be made literally to relate the design of the building to any historical epoch, but that all traditional sources pertinent to the main motive of the scheme should be made to contribute. Out of regard to this point of view, they have felt at liberty to employ much of the beautiful decorative detail of the Lombardy architecture, the affinity of which with the Byzantine style is unquestioned.

CHAPTER 35

WHY WE BUILD BEAUTIFUL CHURCHES

By Rt. Rev. Thomas J. Shahan, D.D.

IT HAS often been said that the inimitable Catholic cathedrals of the Middle Ages were in their day the true workshop and the school in which the arts and sciences first flourished among the entire people, that they infused all social life with a natural vigor and a puissance that have never since been equalled. Is it not true that

We live by Admiration, Hope and Love, and e'en as these are well and wisely fixed. In dignity of being we ascend.

Now, religion is the oldest and most powerful of the general forces known to man. It operates like the sun, universally and gently. It draws men individually and in multitudes, but it draws them by the cords of Adam. It may be weakened, darkened, hindered, but it cannot be impotent nor can it ever be cast out from the equation of life and history. It is as native and original, Saint Paul says, as the seeing eye and the loving heart.

The sun moves ever onward warming and enlivening the bosom of the earth, and drawing from it countless utilities and beauties, in fruit and flower, in energies and splendors. Even so, religion dominates in human society, and is everywhere the real source and model, the impulse and the spur of all that is great and permanent in our lives and in our works.

If the covering of Europe with a white vesture of churches was the most humanizing activity of the Middle Ages, an original source of the improved order of our modern life, a similar devotion of our Catholic people to the beauty of the House of God has produced results no less striking in the social order of the immediate present.

Stirrings of the higher life began to be felt—the apostolate of the fine arts began its triumphant career. They knew themselves for spiritual kin to those great peoples who had surpassed the works of Greece and Rome. Among these thousands of Catholic churches that have arisen within fifty years, the civil and social formation of a people has kept pace with the material development. Leadership and counsel, close and efficient organization, a healthy repression of the individual will, the sense of the common good as the moral keynote of social life, sustained creative enthusiasm, admiration of the beautiful as a transformer of the rank materialism natural to a new society, the habit of united effort, and the moral vigor that is born of regular legitimate success—all these things were steadily nourished, and to some extent created among our American Catholic people by the never-ceasing labor of church-building.

Visit of Cardinal DuBois, Archbishop of Paris. In the front row of the upper picture, left to right, are General Bliss, Cardinal DuBois, Bishop Shahan, Bishop Gans, the Counsellor of the French Embassy; Canon Patrice Flynn, Rector of the famous Madeleine in Paris; Father Bernardine, Director of the Franciscan Monastery, Washington; and the noted orientalist, Rev. Dr. Henry Hyvernat, head of the Oriental Department of the Catholic University.

THE CHURCH IS A GREAT SCHOOL

Truly, when they look around on the glorious temples that dot this fair land from ocean to ocean, they may well be tempted to believe that they have already reaped a rich reward for their sacrifices . . . every church is for the time being the living center of the original Christian apostolate. It stands from century to century as the echo of the divine mandate, "Going therefore teach ye all nations . . . teaching them to observe whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 19, 20).

It is for this solemn and public teaching of the Christian religion that our churches are built, that it may be permanent and regular, dignified and attractive. Every such church is primarily a school, not like the schools of philosophy or of letters or of any mere worldly science, but a school for all humanity, a school of divine wisdom in which God Himself is our teacher. His mandates our constant study, His unchanging will our guide and criterion in all things.

This church, therefore, is a great school of the Word of God, and the teaching that goes on within its holy walls is none other than God's own will made manifest to us, whether it be the priest who reads the Mass in the venerable Latin speech, charged with the history and the experience and the emotions of many centuries, and in words that go back to Saint Paul, or the priest in the pulpit announcing the same doctrine from the open gospel . . . this church remains primarily and always an engine for the dissemination of Christian truth, a great organ of teaching, an instrument that will not give forth one sound today and another tomorrow. The young will hear in the next generation what our fathers heard in the last; the aged will recognize a change of persons, but an absolute identity of speech.

Indeed, it is this teaching function of our churches that has conditioned their architecture. With all their political gifts and grandeur, the ancients had nothing like our churches. The gospel of Jesus Christ is for all men, and so a great open space was wanted where all might gather to hear it. The bishop and the priest were the regular ministers of the Word of God, and so an elevated place was needed, not only for the altar, but that the people might see the speaker. The Word of God was read publicly, and so much light was wanted to illumine the assembly. In a word, all the principles of our glorious Catholic architecture have been dictated by the teaching-office of the Church. She has really created for her own needs a series of the most splendid monuments that the world has seen, every one of them a work of love and many of them works of genius.

Look about you and see what mysteries of linear grace and eloquence she has created, what a variety and charm of color-impressions she has called up, what deep mystic language she has taught the very stone to speak! Is there any cunning of the human hand, any rare product of nature, any device of the human brain, that does not find its place in this glorious edifice? The Roman had his forum and the Greek his agora for the exercise of the intellect, but the

great spaces of our churches do not yield to them in size or in influence. We have done more: we have succeeded in transplanting to the House of God something of the deep solemnity of Nature herself. Beneath these soaring arches and among these tall and slender columns the soul experiences an awe akin to that which Nature has stamped upon the virgin forest. The majesty of the Creator and the glory of the risen Redeemer rest forever like a consecration upon these vast spaces, and impress the worshipper, nay, the transient visitor, with a mystic penetrating puissance that of itself betrays the near presence of God and His loving interest in the religious soul.

It was within such churches as this that the general ideas of a common and equal humanity were first preached; that Roman emperors and barbarian kings were made to feel the superior power of that common law of Christianity which is codified in the gospels and in the epistles of Saint Paul; that the civil power was robbed of its odious weaknesses by a kind of divine adoption and filiation; that authority was declared a trust for the common good and not a private asset of king or emperor or fierce baronial chief. That is the common ground on which our Christian civilization has grown up and which can alone sustain it. This common ground has been created through many a long century and amid many disastrous conflicts by the Catholic clergy in their quality of preachers of God's Word, and administrators of His holy gospel. And the symbols of this universal benefit will always be the great open space of the church, the uplifted altar, the visible seat of authority raised among the people and for the people, the free and general enjoyment of all the splendid tributes that human strength and intelligence pay to their Creator.

Thus it was that Catholicism which established everywhere, in the vestibule of its churches, the first free general and compulsory system of education. And if we may say it was a moral and religious education, we thereby say that it was the only one capable of stifling the evil passions of a perverted humanity, the only one capable of taking an unhappy and decaying society to heal and purify it, to relight in the midst of its darkness the torch of the natural law, and thus lead its timid footsteps into the full glory of the knowledge of Christ.

Who can calculate the good that has been done to our human society by this fearless teaching? In mankind there are indeed incalculable depths of love and devotion, but there is also a mysterious world of bestiality, an ever-open source of injustice and cruelty and fierce selfishness that can be controlled by no other moral force known to us. So it is that, if Raphael has glorified the mystery of Christian love in his admirable fresco of the Adoration of the Blessed Sacrament, a Michalangelo was called upon to paint in immortal colors that other mystery of the Last Judgment, and to reveal to popes and cardinals as well as to the lowliest faithful, the certainty and the equality of that divine retribution which is the immovable basis of all religious life and activity.

Every Catholic church is practically the entire Christian religion flowing in unceasingly upon our lives, with all its glorious treasures of tender solicitation and logical compulsion, all its irresistible arguments from history and analogy

and experience, all its ancient and world-wide institutions, all its intimate and original adaptability to the needs of the human heart. The Greek temple resumed all the visions of beauty that ever haunted the soul of Hellas, and the Roman basilica stood for the noblest concepts of justice and equity that mankind has ever developed. But the Catholic church stands for all these things and for infinitely more, i.e., for the ever-abiding presence of a loving God among His creatures and His children. "I have sanctified this house, which thou hast built," said the Lord to Solomon, "to put my name there forever" (III Kings ix, 3).

GOD'S EARTHLY DWELLING

More spiritually were these words fulfilled when Jesus Christ promised that He would abide forever with His faithful even to the consummation of the world. So it is from the rising of the sun to the going down thereof at the countless altars of our Catholic faith the name of Jesus Christ is magnified, and a clean offering is made to the name of God, even the Body and Blood of His divine Son (Malachias i, 2).

Now, man is so made by nature that in order to call forth all his finer gifts and better qualities, he must see before him a great sign, some public symbol of the purpose that is in his heart. An occasional philosopher may move on through life dwelling always in the clear but cold light of the intellect. For several reasons the majority of mankind are not like such solitary thinkers. In the government of men, as on the battlefield, there is always some symbol around which the multitudes rally, some visible banner or war-cry or peculiar shibboleth, that is full of revelation and inspiration for all who see it or hear it. In such signs or symbols man overleaps easily the long road between his thoughts and their execution, between his grandiose plans and their still more grandiose fulfillment. In such signs and symbols space recedes and time runs into eternity. The heavenly element in man for a while overshadows the mortal and the earthly. Man becomes as great as the ideas that he conceives, as happy as love itself can be. Man is, moreover, fickle and inconsistent—it is the symbol of his cherished purpose that forever recalls him to the pursuit of the same; in a true sense he is already entering upon the enjoyment of his desires so long as he can consciously follow them.

In Catholicism every church is such a symbol of religion. It represents Jesus Christ, and not in any vague or remote way, but Jesus Christ dwelling among us in the tremendous Mystery of the Altar. He is, indeed, forever at the right hand of the Father, but by a mystery of love He dwells also with us in the Blessed Sacrament, without diminution of His glory or partition of His power. In itself it is a matter of little importance whether the church be a small and poor one or the highest work of human power. The God of majesty and love sheds about Him His own sufficient splendor, is forever surrounded by His ministering angels. But the Catholic heart rejoices when it can exhibit in

Fourteen beautifully chiselled statues of Christ, St. Paul and the Apostles adorn niches in the "Mary Memorial" Altar. Five of these are shown in the front elevation: Christ in the center, to his right is St. Peter, apostle of the Jews, and to his left St. Paul, apostle of the Gentiles. At the extreme left of the picture is St. John the Evangelist, and at the extreme right St. Andrew, one of the first of the Apostles.

some less ignoble way its gratitude for the Incarnation and the Redemption, for the saving mercies of Christ's Passion and the infinite love of His constant presence. It rejoices when it is able to ornament the site where the soul holds converse with its Creator and Redeemer. It rejoices when it can surround with all due pomp and majesty the scene of adoration, mindful that even the angels veil their faces before the divine splendors; mindful, too, that the church is the scene, not alone of our individual adoration, but of that collective and social adoration of God which is owing to Him as the Creator of humanity the founder and the benefactor and preserver of society and the social order. This can only be done where multitudes dwell and are able by concerted effort to raise a temple that shall not be unworthy of the majesty, the beauty and the goodness of God.

Such a work appeals in the first place to all the superior qualities of man. In its projection, and still more in its execution, he rises above, goes out from himself, and develops the social instinct in creating a work that shall serve a common purpose, and not merely in his own generation but in those that are to follow.

The citizens of antiquity built noble temples to their gods, and their ruins yet ravish the admiration of our intellects. But they say nothing to our hearts, and they said little or nothing to the hearts of those who built them as monuments of human fear or vanity or pride. But the churches of Catholicism are truly homes of divine love and in their creation call forth the treasures of human affection as no other enterprise known to men. Each church is truly the House of God, but of the Incarnate God, the Word of God made Flesh, and dwelling sacramentally among us. It is from this conviction that the church is truly the House of God, that have been born again among Christians all the fine arts.

EXERTS HUMANIZING INFLUENCE

Nothing could be too beautiful or too magnificent for the dwelling of God Himself. And so the Catholic heart impressed into the common service the architect, the painter and the sculptor, the workers in silver and gold and precious stones, and all other men of rare genius and unequalled skill.

Thus from century to century of our Christian history there were always spaces for these skillful hands to ornament, and in the exercise of their craft were preserved the traditions of the ancients and developed new and wonderful forms of beauty and grandeur that the ancients had not suspected.

Who can ever describe the humanizing influence that has gone out from such glorious churches as the cathedral of Cologne or the cathedral of Chartes? In such works man has surpassed himself, has undertaken and completed tasks that seemed angelic in their vastness and difficulty. While such an enterprise was going on within the city it seemed "like a majestic social song, a solemn hymn, whose notes rose slowly and sweetly from earth to heaven, telling of the transformation of avarice into open-handedness, of coarseness into refinement,

of selfishness into altruism, of blank ignorance and stupidity into a creative faith. Prayer and adoration, propitiation and gratitude were finely blended in the great popular chorus. King and serf, princess and milkmaid, pope and poor sacristan—the whole of Europe moved in a vast procession before the throne of Jesus Christ and cast each a stone on the memorial pile of religion. And, for the first time, the quasi-divine hand of art, made infinitely cunning, transformed these crude offerings into ten thousand caskets of rarest beauty, out of which rose forever the spiritual incense of love, the ravishing aroma of adoration, the delicate perfumes of humility and human charity, the sweet odor of self-sacrifice. For a short time in the history of mankind art was truly a popular thing, truly an energizing, softening influence on the common heart. Insensibly artistic skill became common and native. The hand of the European man was born plastic and artistic. His eye was saturated with the secrets of color, his imagination crowded with the glories of form in line and curve, in mass and sweep. His own surroundings were insensibly dominated by the spirit of pure beauty. He was once more a Greek, only born again in Jesus, and seeing now, with the divinely soft eyes of the God-Man, a spiritual world of beauty that Phidias and Praxiteles may have suspected, but only in the vaguest manner."

I know, indeed, that every human heart is in its own way a church, and that Christian hearts, in particular, are like living stones built up, a spiritual house, a holy priesthood (I Peter ii, 4, 9). However, humankind is not only individual and personal, but also particularly social. We owe to the Divine Father not only the religious offices of each human heart, but over and above a public social recognition. Indeed, God is not only the creator and benefactor of each one of us as we stand. He is equally the creator of that other divine thing which is the social order and the countless benefits that each individual gathers from it and through it.

We do not admit, with the Stoic and the Deist of every age, that God lives apart and remote, careless of the world of man and things. It is the glory of Christianity that it broke down and overbore these perilous antisocial views of pessimism and despair once very common in all classes of mankind, that it planted in millions of human hearts the seeds of belief and hope, that thereby it brought back to earth self-respect and fresh youthful ambition, that it exhibited human life as a toilsome journey indeed, but not a journey without aim or meaning, rather a gradual approach to a celestial city where the ills of this life would fade away and all its proper joys be heightened and made everlasting.

It is only by the habitual operation of the supernatural principles of Christianity applied in all their fulness, with an ever larger and more intelligent grasp of their inexhaustible possibilities, a constant adaptation to our human ailments of the divine remedies they furnish, that we shall meet and overcome as they arise the crises that are forever growing and breaking in our human society. In the churches of Catholicism, scattered the world over as havens of

spiritual rest, as incomparable schools of the highest thought and the highest life, these efficient and saving principles of Christian truth and morality are ceaselessly at work.

The churches of Catholicism are built up, indeed, with material labor and sacrifices. But they are cemented and vivified with something more noble and spiritual, the fond devotion of loving hearts that is poured forth upon them from the first vague plans and hopes until they rise in the community, finished and equipped for their work among men.

Rich and poor, old and young, men and women of every estate, have constantly upheld the hands of their pastors while they devoted themselves to this great task. And not only of their material wealth have they given in never-failing abundance, but with their contributions went holy prayers and warm affection and blessed hopes, and an unshaken confidence that those in charge of the sacred enterprise would never falter or weary in its execution, never betray the absolute trustfulness of the people, nor prove unworthy of the general esteem.

May all its holy uses and lovely meanings grow in your hearts and their hearts and blossom into a rich fruitage of religious elevation and social service!

May it be a fortress of civic peace and harmony, an index of all high and noble aspirations, a fountain of spiritual comforts, a school of Christian life, a glowing hearth of mutual love and esteem!

It is, indeed, the vestibule of heaven. Many will enter it in years to come, wearied with the length of the journey, worn from ceaseless disasters, stained with the dust of a multitudinous conflict. In this haven there will be more tears than smiles, more sadness than pleasure, more sorrow than happiness. But the tears and the sadness and the sorrow will be regularly transformed into heavenly joys, and countless souls will learn to cry out with the royal psalmist in those unsurpassed accents of rejoicing and exaltation (Ps. lxxxiii, 1–5):

> How lovely are Thy tabernacles, O Lord of Hosts!
> My soul longest and fainteth for the Courts of the Lord.
> My heart and my flesh have rejoiced in the Living God;
> For the sparrow hath found herself a House;
> And the turtle a nest for herself,
> Where she may lay her young ones,
> Thy altars, O Lord of Hosts: my King and my God.
> Blessed are they that dwell in Thy house, O Lord,
> They shall praise Thee forever and ever.

BEAUTIFY HOUSE FOR DIVINE OCCUPANCY

The first consequence of our faith in the presence of Christ on our altars in the Holy Eucharist is that we should love the beauty of the house in which this presence rests. Every Catholic church on the earth becomes by this doctrine the House of God, a veritable palace of the King of Kings in these, His earthly dominions, and it is supremely becoming that His subjects here should render it as far as possible worthy of its Divine occupant.

This thought was the inspiration of the Christian architects who erected and the Christian artists who adorned our temples. San Micheli, the great architect of Verona, would never design a church until he had Mass offered that God might inspire him to build a temple for His greater glory. It was the thought of God's presence in the Eucharist that caused Michelangelo to exclaim, "I will lift the Pantheon in the air as a canopy for His altar," and he did it in the vast dome of St. Peter's. Haydn, the great composer of church music, was sometimes found on his knees beside his piano, whilst composing his masses, praying that God might move his soul that in glorious harmony he might proclaim His praises during the holy sacrifice.

GLORIES OF ARCHITECTURE

Every civilization makes the most perfect revelation of its real meaning and power in its architecture. . . . While architecture is the most expressive product of the higher thought of the community, religion is its most powerful incentive. Religion creates the national ideals, and architecture records them.

The greatest glories of any race, and still more of any religion, must be sought in its ideals. These are incarnated in its deeds, its manners, its literature, its art, but above all, in its architecture, which is a summary of all the rest. And could anyone hesitate for a moment where to look for the most surpassing artistic, historic and architectural glories? Where but in the Catholic Church—the institution which is distinguished from all others by its perennial and international character; the great religious commonwealth which has given to Europe and America and Australasia, at least, all that is best in their institutions and in every department of their art and culture.

. . . Catholic Christendom has written large its gospel of unerring faith and infinite hope and all-embracing charity in Bibles of stone and marble, whose graven and illumined lines tell of a living God, whose perfections are reflected in angelic hierarchies full of nameless mysteries of glory; of a sublime immortality, crowned by the vision and possession of Him; of an ideal womanhood in which all nature is summed up and glorified; and, best of all, of an ideal Manhood which is more than man, and in which all things are made one, "both things in heaven, and things on earth, and things under the earth."—*Maurice F. Egan.*

A PALACE OF GOD

. . . This is the thought which influenced the Christian family who contributed the means to build and adorn it. Each church is the palace of God; therefore come, O Christian painter, and deck its walls with the product of the genius which God has given you. It is the palace of God; therefore come, O Christian sculptor, and place in its niches your all but breathing statues. It is the palace of God, therefore come, O Christian singer, and chant your sweetest, holiest song within its consecrated walls. God Himself has given to us in His temple of creation, where He dwells in the natural order, the example of such use of the beautiful in His worship. He was the first architect who built, the first artist who adorned this magnificent temple, that "the invisible things of Him from the beginning of the world be clearly seen, being understood by the things that are visible, His eternal power also and His Divinity."—*Archbishop Ryan.*

ANTIQUITY OF SHRINES

Asia claims the honor of having first set up oratories and chapels under the invocation of Mary. The oldest of these sanctuaries was that of Our Lady of Tortosa, on the coast of Phoenicia, which, according to Oriental tradition, was founded by St. Peter himself. Tradition clearly enunciates that her form was depicted upon one of the pillars of the beautiful church of Lydda, which her adopted son had dedicated to her. We are informed likewise by Hegesippus that St. Luke presented to the Cathedral of Antioch a portrait of the Blessed Virgin painted by himself. This picture, to which it was confidently asserted that the Mother of God had attached many graces, became so famous that in after days the Empress Pulcheria transferred it to Constantinople, where she built a magnificent church for its reception. According to Eusebius, Edessa had also in the first century its church of Our Lady, which contained a miraculous image of her. Egypt boasts of having had about the same time its church of Our Lady of Alexandria, and the Spanish Saragossa, then called Caesar Augusta, prides herself on having possessed then also its celebrated sanctuary of Our Lady del Pilar.

Ephesus, where the memory of the Blessed Virgin was still fresh, soon built in honor of Mary a superb cathedral, in which a famous council was held in the fifth century, establishing her beautiful title of Mother of God.

REQUIESCAT IN PACE

Cardinal John Bonzano, who blessed the site of the National Shrine of the Immaculate Conception on May 20, 1920, and said the Field Mass on the site of the Main Altar, died on November 25, 1927, while this book was on the press.

THE BUILDING COMMITTEE

OF THE

NATIONAL SHRINE

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Bishop Shahan, Rector of Catholic University.

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